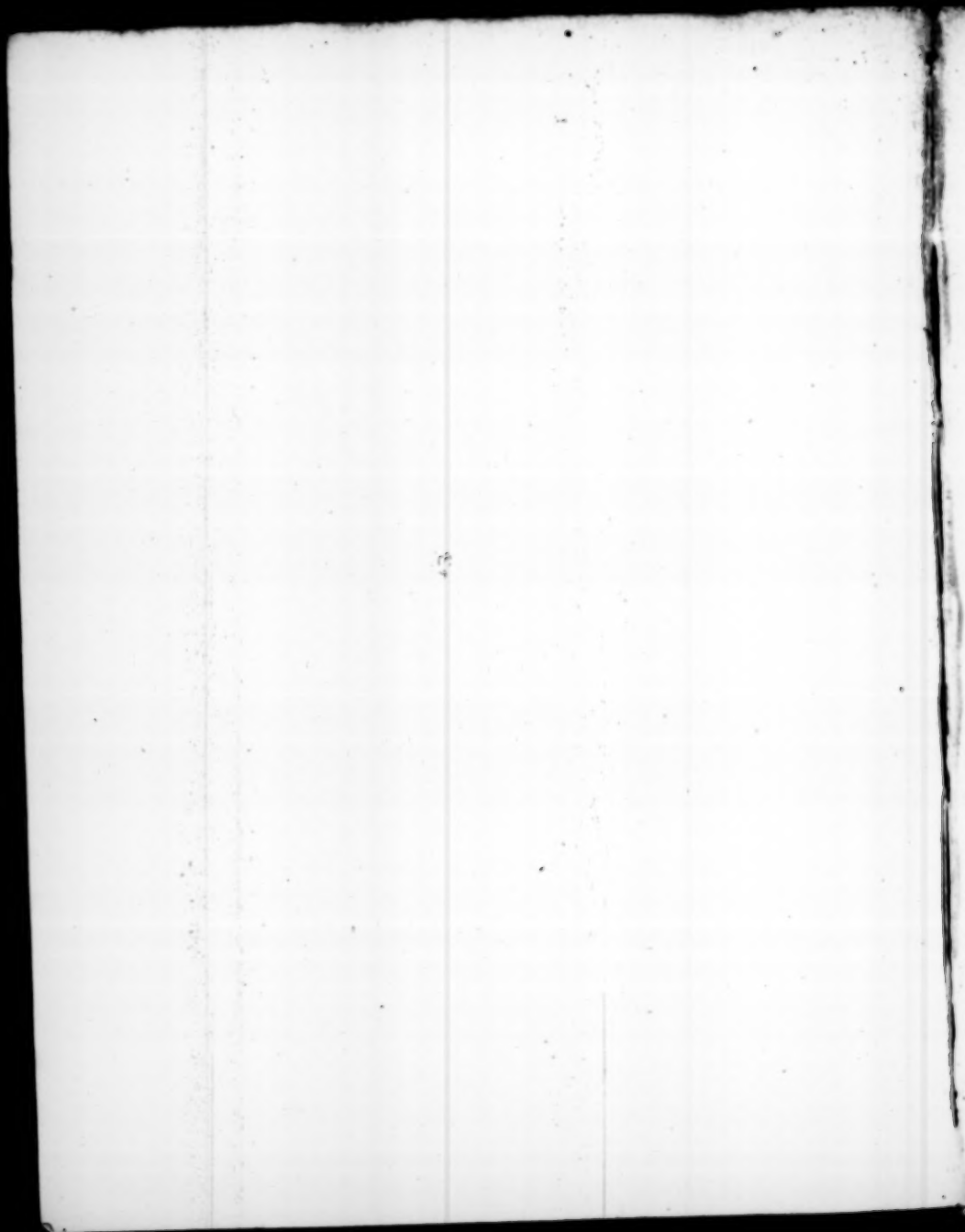


AN
ILLUSTRATION
Of those Two
ABSTRUSE BOOKS
IN
Holy Scripture,
THE
BOOK of DANIEL,
AND THE
REVELATION of S. JOHN,
By Continued, Brief, but Clear
NOTES,
From Chapter to Chapter, and from Verse to Verse :
WITH
Very Usefull and Apposite ARGUMENTS
Prefix to each Chapter;
Framed out of the
EXPOSITIONS of Dr. HENRY MORE

Siracid. cap. 39.

Sapientiam omnium antiquorum exquiret Sapiens, & in Prophetis operam studiumque suum ponet. In sententiarum reconditarum Involucra penetrabit, atque in Enigmatis Parabolarum versabitur.

LONDON, Printed by M. Fletcher for Walter Kettilby at the
Bishop's Head in St. Paul's Church-Yard. 1684.



The ERRATA correct thus.

Daniel.

For	Reade
P. Ag. l. 18. <i>Mon</i>	<i>Mr.</i>
P. 44. l. 20. <i>Iconimorum</i>	<i>Iconismorum</i>
P. 48. l. 11. <i>He was</i>	<i>He has</i>
<i>Ibid.</i> l. 14. <i>was weighed.</i>	<i>has weighed</i>
P. 77. l. 20. <i>Proleceus</i>	<i>Prolemas.</i>
P. 84. l. 5. <i>Apostatick</i>	<i>Apostolick</i>
P. 92. l. 10. <i>Ulcus</i>	<i>Ulam</i>
P. 96. l. 19. <i>Theodotian</i>	<i>Theodotian</i>
P. 101. l. 7. <i>fulminant</i>	<i>fulminant</i>
P. 108. l. 15. <i>this</i>	<i>thy</i>
P. 112. l. 15. <i>Messiah cut off</i>	<i>Messiah. Cut off</i>
P. 132. l. 11. <i>Necanor</i>	<i>Nicanor.</i>
P. 134. l. 12. <i>was</i>	<i>has</i>
P. 135. l. 17. <i>of Prophecy</i>	<i>or Prophecy</i>
P. 145. l. 9. <i>Jupiter. Cap.</i>	<i>Jupiter Cap.</i>
P. 149. l. 27. <i>the Holiness</i>	<i>Hu Holiness</i>
P. 150. l. 11. <i>those</i>	<i>these</i>

Apocalypse.

For	Reade
P. Ag. l. 16. <i>Chap. 13.</i>	<i>Chap. 3.</i>
P. 186. l. 23. <i>wait</i>	<i>wait</i>
P. 187. l. 7. <i>Spirit, of</i>	<i>Spirit of</i>
<i>Ibid.</i> l. 22. <i>living God</i>	<i>living Word</i>
P. 195. l. 7. <i>confist</i>	<i>can list</i>
P. 197. l. 12. <i>was</i>	<i>is</i>
P. 230. l. 7. <i>mind</i>	<i>wind</i>
P. 231. l. 27. <i>also</i>	<i>also of</i>
P. 232. l. 1. <i>man, this</i>	<i>man this</i>
<i>Ibid.</i> l. 2. <i>have prudence.</i>	<i>have; Prudence</i>
P. 248. l. 15. <i>Infancy</i>	<i>Infamy</i>
P. 256. l. 21. <i>light</i>	<i>fight</i>
<i>Ibid.</i> <i>beholder seemed.</i>	<i>beholder, seemed</i>
P. 269. l. 35. <i>before leave</i>	<i>before. Leave</i>
P. 273. l. 24. <i>Thyaterian</i>	<i>Thyatirian</i>
P. 297. l. 2. <i>savours</i>	<i>savours</i>
P. 309. l. 30. <i>exceeded</i>	<i>exceeding</i>
P. 322. l. 32. <i>Apostolical</i>	<i>Apostolical</i>
P. 325. l. 30. <i>of the</i>	<i>at the</i>
P. 332. l. 1. <i>rich</i>	<i>rich</i>
P. 372. l. 10. <i>Murthers</i>	<i>Murderers</i>

IMPRIMATUR,

Guil. Needham R^{mo}. in Christo P.
ac D^o. D^o. *Wilhelmo* Archiep.
Cant. à Sacr. Domest.

THE
BOOK
OF
DANIEL.

The PREFACE.

Although it be usual with those that write Notes on any part of the Bible, to premise something touching the Authour of the Book they write on, who he is, and what he is, and what the Scope of the Book of which he is said to be the Authour ; yet these things lye so plain and obvious to the eye of every one that reades this Book of Daniel, that it seems altogether needless to give my self or the Reader the trouble of any such Preface.

The P R E F A C E.

*For the Book it self declares again and again who is the Writer of it in the five last Chapters, which are merely Prophetical, and no History of the Kings of Babylon and of the Jews interwoven into them, as there is in the seven first, or rather the first six of those seven. Nor is it any sign that the same Daniel writ not both, because the latter six of the first, from Verse 4. of Chap. 2. to the end of Chap. 7. are writ in Chaldee, the other in Hebrew, and that he speaks of himself in the third person in the seven former, but in the first in the five latter. For the first six of the seven being mainly Historical, and the Dream of the Statue being Nebuchadnezzar's dream, not Daniel's (which writ in Chaldee, is the reason why the Vision of the four Beasts, Chap. 7. is writ in Chaldee also, it so perfectly answering to that of the Statue) and so all things respecting what the Kings of Babylon did, or befell them, as much, or rather more, than the Jews, it was fit that short Chronicle should be writ in the language of the Countrey and People, who were so plainly concerned, and who knew the truth of the things. So that it is a kind of appeal to them therein. And
it*

The P R E F A C E.

it being Historical, it was fit Daniel should speak of himself, who makes so great a part of the Story, in the third person, it being also more modest and becoming. And the things being so weighty, and himself an eye-witness of them, in a manner, all along, it is incredible Daniel should omit the recording of them. So that this Daniel that is so often mentioned in this Book, is certainly the Writer thereof, viz. of the first Chapter, and the three first Verses of the second in Hebrew, the things of the first Chapter being not so notorious as what follows; and in Chaldec, from the fourth Verse of the second, to the end of the seventh Chapter; occasion being given to begin there, from the Answer of the Chaldeans in Syriack or Chaldee, and for the reasons abovesaid; And of the last five in Hebrew his native language, those Prophecies respecting the People of the Jews and the Church of God at large, even to the consummation of all things: But they were to himself for the present but private Memoirs of the Visions the God of Israel had imparted to him, but so precious as were to be kept carefully by the Jewish Church to all Posterity.

The P R E F A C E.

As for that other Query, what this Daniel was; it is likewise plain from the Book it self, that he was a singularly wise and holy Man, and a Jew of the Tribe of Judah, and of the Bloud-royal, and a Prince even in the Court of the King of Babylon, and that he lived in that garb, and not in the austere habit and garb of a Prophet, which therefore makes the Jews deny that he was one, as if not Wisdom, but the Beard made the Philosopher. But the Visions seen and recorded by him demonstrate him to be a Prophet indeed, and our Saviour himself does him the right to call him so, Mat. 24. 15.

And lastly, Daniel's scope in writing this Book, or at least of the Spirit of God that put him upon it, is most evident. That it might be a lasting Record of the faithfulness and activeness of the God of Israel in behalf of his distressed people the Jews, and an evident argument of his far extending Providence over his Church, which according to the right sense of the Visions revealed to Daniel reaches continually from his times to the end of the World.

CHAP.

CHAP. I.

ARG. Jehoiakim is taken captive by Nebuchadnezzar. Daniel, Hananiah, Misrael and Azariah are committed to the care of Aspenaz, Master of his Eunuchs, for three years, who gives new Names to them. They refusing the King's portion, grow fair and well liking with pulse and water. At the three years end they are found by the King in all matters of Wisdom, ten times better than all the Magicians and Astrologers in his Realm.

IN the third year of the reign of Jehoiakim King of Judah, came Nebuchadnezzar King of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim King of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his God, and he brought the vessels into the treasure-house of his God.

3 And the King spake unto Ashpenaz the master of his Eunuchs, that he should bring certain of the children of Israel, and of the Kings seed, and of the Princes :

4 Children in whom was no blemish, but well favoured, and skilfull in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the Kings palace, and whom they might teach the learning, and the tongue of the Chaldeans.

5 And the King appointed them a daily provision of the Kings meat, and of the wine which he drank : so nourishing them three years, that at the
end

end thereof they might stand before the King.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mithael and Azariah :

7 Unto whom the prince of the Eunuchs gave names : for he gave unto Daniel the name of Belteshazzar, and to Hananiah of Shadrach, and to Mithael of Meshach, and to Azariah of Abednego.

8 But Daniel purposed in his heart, that he would not defile himself with the portion of the kings meat, nor with the wine which he drank : therefore he requested of the prince of the Eunuchs, that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the Prince of the Eunuchs.

10 And the Prince of the Eunuchs said unto Daniel, I fear my Lord the King, who hath appointed your meat and your drink, for why should he see your faces worse liking, than the children which are of your sort ? then shall ye make me endanger my head to the King.

11 Then said Daniel to Melzar, whom the Prince of the Eunuchs had set over Daniel, Hananiah, Mithael and Azariah,

12 Prove thy servants, I beseech thee, ten days, and let them give pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the Kings meat : and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days, their countenances appeared fairer, and fatter in flesh, than all the children

children which did eat the portion of the Kings meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.

17 As for these four children, God gave them knowledge, and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the King had said, he should bring them in, then the Prince of the Eunuchs brought them in before Nebuchadnezzar.

19 And the King communed with them: and among them all was found none like Daniel, Haniah, Misrael and Azariah: therefore stood they before the King.

20 And in all matters of wisdom and understanding that the King enquired of them, he found them ten times better than all the Magicians, and Astrologers that were in all his realm.

21 And Daniel continued even unto the first year of King Cyrus.

The NOTES.

V. 1. **I**N *Jeremy*, chap. 46. *Nebuchadnezzar* King of *Babylon* is said to overthrow the army of *Pharaoh Neco* King of *Egypt*, in the fourth year of *Jehoiakim*, the Son of *Josiah* King of *Judah*, in which year toward the end thereof he took *Jerusalem*, and reduced *Jehoiakim*, and caused *Daniel*, with others of the royal seed, to be carried captive to *Babylon*. Which year *Jer.* 25. 1. is counted the first of the reign of *Nebuchadnezzar*, because his Father then sent him with

with *Regal* authority against the King of *Egypt*. But here in *Daniel* it is said to be the *third* year of *Jeboakim*, reckoning from the death of *Jeboahaz* his brother, whom *Pharaoh Neco* had carried captive into *Egypt*.

V. 2. The *land of Shinar* is the land of the *Chaldeans*, in which *Babylon* was situated. And the *house of Nebuchadnezzar's God* is the Temple of *Bel*, the chief God of the *Babylonians*.

V. 3. *Eunuchs* is a Greek word, and signifies such as have the care committed to them of the Bed, and does not necessarily imply, being castrated or gelt. But forasmuch as with the Kings of the East, part of their office was to watch over the behaviour of their women, they were ordinarily castrated, and this *Aspenaz* was the Master or chief of these Bed-chamber men, as I may so call them.

V. 4. *Skilfull* in the wisdom, knowledge and science they were educated in, in their own Countrey, and had an aptness to learn the Chaldean Arts and Language.

V. 5. *Stand before the King*, that is, wait on him and serve him.

V. 7. The giving new Names is a Note of Power and Dominion over the parties to whom they are given. Wherefore the Prince of the Eunuchs changes the name of *Daniel*, which signifies the judgment of God; of *Ananias*, the grace of God; of *Misrael*, the anointing of God; of *Azariah*, the help of God; into *Belteshazzar*, the treasurer of the Secrets of *Bel*; into *Shadrach*, propitious be *Shad*, or the Evil Spirit; into *Mesbach*, one related to *Sach*, a God-defs of the *Babylonians*, as *Grotius* has noted, and into *Abednego* a servant of *Venus* or *Lucifer*. Which being thus miscalled, was no fault of these holy men, but theirs who thus miscalled them.

V. 8. The defilement from the King's meat and wine was from hence, that there was first part of them, to consecrate the rest, offered to their false Gods or Idols. So that it would look like the eating and drinking of things offered to Idols. Which these holy men under the dispensation of *Moses* justly scrupled.

V. 9. When

V. 9. When a man's ways please the Lord, he maketh his enemies to be at peace with him, *Prov.* 16. 7. And he was so well pleased with this abstinence of *Daniel* and the rest, that he enclined the heart of the Prince of the Eunuchs toward them.

V. 12, 13. This experiment that *Daniel* appeals to of eating pulse and drinking water ten days, is a sign of great faith in the blessing of God beyond the usual course of nature, upon so unlikely a method of growing fair and well liking. But temperance and devotion, and a chearfull dependence on God's blessing, even with mean Dyet, must contribute much to health and beauty, and a quick and delicate air in the countenance. This is that which the *Pythagoreans* called Philosophical Temperance, the Mother of that Wisdom which makes the face to shine, and nourishes the Souls Luciform Vehicle.

V. 15. Their countenances appeared more goodly and fair, and their flesh more sound and refreshed, though they fed of nothing but pulse and water, with Temperance and Devotion, and God's blessing thereupon, than did theirs who ate the portion of the King's meat.

V. 16. Upon this experiment *Melzar* forbore to bring them the King's portion of meat and wine, and set pulse only before them.

V. 17. This was a Philosophical Temperance, as I said before, but yet mainly a religious abstinence upon their obedience to the Law of the God of *Israel*. Which the said God rewarded with Knowledge and Skill in all learning and wisdom in them all, but in *Daniel* peculiarly, with a facility of interpreting Ænigmatical Dreams and Visions.

V. 18. *At the end of the days* — that is to say, of the three years mentioned, v. 5.

V. 19. When the King had communed with them, and tried what Proficiency they had made in the learning of the *Chaldeans*, he found there were none of their fellows in that three years study that were comparable unto them: And therefore they were thought the fittest to serve the King.

C

V. 20. And

V. 20. And not onely in the Wisdom of the *Chaldees*, but in all matters of Knowledge the King was pleased to try them in, he found them ten times more skilfull, not onely than those of their own Age and Form, as I may so speak, but than all the *Hartummim* and *Asaphim*, the Magicians and Wise men. (For *Asaphim* may seem to be the same with the Greeks *Sophi*, as *Grotius* would have it) of his whole Kingdom.

V. 21. *Daniel* continued in grace and favour with the Kings of *Babylon*, and remained usually there till the first year of the absolute enlarged Monarchy of King *Cyrus*, which was upon the death of *Darius Medus*, the last King of *Babylon*, and Uncle unto *Cyrus*.

CHAP. II.

ARG. *Nebuchadnezzar dreams a Dream, which slipping out of his mind, he earnestly requires of his Chaldeans what it was. Who confessing their inability in the case, are adjudged to dye. Daniel obtaining some respite, upon his devout Addresses to the God of Israel has the Dream imparted to him, for which he blesses his holy Name. He giving a stop therefore to the Decree, is brought to the King to whom he both tells the dream and the interpretation thereof. And thereupon is highly honoured and advanced by Nebuchadnezzar in his Kingdom.*

AND in the second year of the reign of *Nebuchadnezzar*, *Nebuchadnezzar* dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the King commanded to call the Magicians, and the *Astrologers*, and the *Sorcerers*, and the *Chaldeans*,

Chaldeans, for to shew the King his dreams: so they came and stood before the King.

3 And the King said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the King in Syriack, O King, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The King answered, and said to the Chaldeans, The thing is gone from me; if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts, and rewards, and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again, and said, Let the King tell his servants the dream, and we will shew the interpretation of it.

8 The King answered, and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 The Chaldeans answered before the King, and said, There is not a man upon the earth that can shew the Kings matter: therefore there is no King, Lord, nor Ruler, that asked such things at any Magician, or Astrologer, or Chaldean.

11 And it is a rare thing that the King requireth, and there is none other that can shew it before the King, except the gods, whose dwelling is not with flesh.

12 For this cause the King was angry, and very furious, and commanded to destroy all the wise men of Babylon.

13 And the decree went forth, that the wise men should be slain, and they sought Daniel and his fellows to be slain.

14 Then Daniel answered with counsel and wisdom to Arioch the Captain of the Kings guard, which was gone forth to slay the wise men of Babylon.

15 He answered, and said to Arioch, the Kings Captain, Why is the decree so hasty from the King? Then Arioch made the thing known unto Daniel.

16 Then Daniel went in and desired of the King that he would give him time, and that he would shew the King the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah his companions:

18 That they would desire mereies of the God of heaven concerning this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

19 Then was the secret revealed unto Daniel in a night vision: then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the Name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he

he removeth Kings, and setteth up Kings, he giveth wisdom unto the wise, and knowledge to them that know understanding.

22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the Kings matter.

24 Therefore Daniel went in unto Arioch, whom the King had ordained to destroy the wise men of Babylon: he went and said thus unto him, Destroy not the wise men of Babylon: bring me in before the King, and I will shew unto the King the interpretation.

25 Then Arioch brought in Daniel before the King in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the King the interpretation.

26 The King answered and said to Daniel, whose name was Belshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the King, and said the secret which the King hath demanded, cannot the wise men, the Astrologians, the Magicians, the Soothsayers shew unto the King:

28 But there is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these.

29 As

29 As for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter : and he that revealeth secrets, maketh known to thee, what shall come to pass.

30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the King, and that thou mightest know the thoughts of thy heart.

31 Thou, O King sawest, and behold, a great image : this great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

32 This images head was of fine gold, his breast and his armes of silver, his belly and his thighs of brasse.

33 His legs of iron, his feet part of iron, and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron, and clay, and brake them to pieces.

35 Then was the iron, the clay, the brasse, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth.

36 This is the dream, and we will tell the interpretation thereof before the King.

37 Thou, O King, art a King of Kings : for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And

38 And wheresoever the children of men dwell, the beasts of the field, and the souls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brasse, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces; and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters clay, and part of iron: the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixt with miry clay.

42 And as the toes of the feet were part of iron, and part of clay; so the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixt with clay.

44 And in the days of these Kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brasse, the clay, the silver, and the gold: the great God hath made known to the King what shall come to pass hereafter, and the

the dream is certain, and the interpretation thereof sure.

46 Then the King Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation, and sweet odours unto him.

47 The King answered unto Daniel, and said, Of a truth it is, that your God is a God of Gods, and a Lord of Kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the King made Daniel a great man, and gave him many great gifts, and made him ruler over the whole Province of Babylon, and chief of the governors over all the wise men of Babylon.

49 Then Daniel requested of the King, and he set Shadrach, Meshach, and Abednego over the affairs of the Province of Babylon: but Daniel sate in the gate of the King.

The NOTES.

V. 1. **I**N the fourth year of *Jehoiakim* (but third from the death of *Jehoahaz*) the Son of *Josiah* King of *Judah*, was *Nebuchadnezzar* sent with Regal power by his Father *Nabopolassar* against *Pharaoh Necho* King of *Egypt*, whose army he overthrew near *Carchemish*, situated on the River *Euphrates*, Jer. 46. He being therefore then by his Father invested with Regal Power, that is accounted by *Jeremiah* and *Daniel* the first year of his Reign in some cases: But forasmuch as *Nabopolassar*, the Father of *Nebuchadnezzar*, lived about a year after this, upon whose death *Nebuchadnezzar* first founded the *Babylonian* Monarchy or Empire, the fifth year of *Jehoiakim*, counting from the death of *Jehoahaz*, is according to the *Babylonian* Compute the first year of the Reign of *Nebuchadnezzar*, and the sixth of *Jehoiakim*.

Jehoiakim the second of *Nebuchadnezzar*; according to the *Babylonian* compute, which is here followed.

V. 2. *The Magicians*—The Original has it *Hartum-mim*, which derived from *Heret*, a graving tool or *Harath*, which is to grave, may properly denote such Magicians as pretend to doe feats by *Telefmatical* Characters engraven on Metals, &c. *Astrologers*, *Asaphim*, may haply signify natural Philosophers, pretending to the skill of the Powers of Nature. *Sorcerers*, *Mecassephim*, i. e. down-right wizzards. And the *Chaldeans*, i. e. the rest of the *Chaldean* wife men, as they were thought. For it seems to be a name common to them all, V. 4. 10.

V. 4. *Then spake the Chaldeans to the King in Syriack*, i. e. in *Chaldee*. Whereupon *Daniel* for reasons intimated in the Preface, writes the residue of this and the five following Chapters in *Chaldee*. *Tell thy servants the dream*, &c. Skill in the *Onirocriticks* or in interpreting *Ænigmatical* dreams, it seems was one part of these *Chaldeans* profession.

V. 5. *Make known unto me the dream*. This may seem an unreasonable demand of the King, but it is not unlikely that these *Chaldeans* had boasted so much of their skill beyond the truth, that the King might be persuaded that their skill reached to the discovering what one dreamt, as well as the meaning of the dream, and so was here disappointed of his expectation.

V. 8. *Would gain the time*. You would shuffle me off, and delay me, hoping that I may divert my mind to other matters, and so forget to call to you again to perform your office in this.

V. 9. *Lying and corrupt words*. You juggle with me, and use deceitfull speeches to cover your own ignorance, that pretend to interpret any dream if it be but told you; whenas if you could infallibly interpret a *Prophetick* dream, you would be able to tell the dream it self also, which you confess you cannot: but I have told you again and again, that I cannot my self recall my dream to mind. But tell me the dream, and I shall know that you can shew me the

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inter-

interpretation, otherwise these are but tricks to delay, *till the time be changed*, i. e. till my affairs call me another way and make me regardless of this. So *Vatablus*.

V. 10. *Not a man upon earth*. This therefore hugely sets off that unexpected exploit of *Daniel*, that he could as well tell what the King dreamt, as the meaning of his dream, v. 28.

V. 11. *Except the Gods*. None could tell what the King dreamt, except those higher *Elohim* or Angels, who are so pure that they have no conversation with men, as the *Aerial Genii* or *Demons* have, with whom these *Chaldeans* might pretend to have some familiarity. To this sense *Grotius* on the place.

V. 13. The Original has it, The decree went forth, and the wise men were slain, i. e. began to be slain, some of them were dispatched, and *Daniel* and his Fellows sought after, as being adopted into that order.

V. 15. *He answered and said to Arioch*. It may be so turned out of the Original; and the Seventy and the Vulgar Latine turn those Hebrew words that occur here, usually so. But it is very improper to make (*Gnanab*) to denote *answering*, when there is no mention made of any thing spoke, to answer to. The word (*Gnanab*) signifies simply to speak as well as to answer, which had been the more proper translation in this place. Elsewhere our English translation balks the ill example of the Seventy and the Vulgar Latine, chusing rather to use a Pleonasm, by rendering it, [He spake and said] than to make ill sense by saying [he answered] when nothing was said before to answer to, ch. 4. v. 30.

V. 16. *Daniel* in an holy faith and confidence in the assistance of the God of *Israel*, got access to the King, and not faulting and shuffling with him as the *Chaldeans* did, but declaring plainly, that by the help of his God, within a day or two he would shew the King both his dream which he had such a desire to recover into his mind, and also the interpretation thereof, did so allwage the wrath of the King, that he obtained his request, and had a time set him.

V. 18. *Should*

V. 18. *Should not perish.* The great and imminent danger these pious persons were in, put them upon most earnest and sincere devotion, which being edged and invigorated by a firm faith, is prevalent even to the working of Miracles. See *Jam.* ch. 5. v. 17, 18.

V. 19. *Then was.* This was the miraculous effect of their faith and prayer, according to that of the Apostle. The fervent inspired prayer of a righteous man availeth much. *In a Night-Vision*, i. e. in a Vision by night, whether waking or sleeping, each way divine, and assured by that spirit that exhibited it.

V. 20. *Daniel* being certain that this Nights Vision was from God, gives him praise and thanks, forasmuch as *Wisdom* and *Might*, that is, revealed *Truth* and *Prophetick Fortitude*, viz. an unshaken assurance thereof, which will enable one to profess it before the greatest Princes or Potentates, is a gift from him. Of this *Prophetick Fortitude*, see *R. Ben-Maimon*, *Mon Nevoch*, Part 2. c. 38.

V. 21. *Removeth Kings.* Most of the matter of this Verse is suitable to the subject of the Vision following, comprizing the Succession of the four famous Empires, which that night was revealed to him.

V. 22. The darkness hideth not from thee, but the night shineth as the day, the darkness and the light to thee are both alike, *Psal.* 139. and so are easie and hard, clear and obscure things to his Omniscience, they are both alike.

V. 23. *Wisdom and Might*, i. e. Revealed *Truth* and *Prophetick Fortitude*, and Assurance as before, v. 20. Which *Impress* of the spirit is as certain as touch, or any of the senses.

V. 24. *The wise men of Babylon.* The word *Hachanim* here, which is wise men, is of such an indifferent sense, as the title of a *Philosopher* is, which sounds alike in all, when yet there is as much difference betwixt some Philosophies and other some, as there is betwixt *Wisdom* and *Folly*.

V. 25. *To the King the Interpretation.* Mention of the dream it self is both here and in the foregoing Verse omitted,

ted, when as yet the King seemed most solicitous what the dream it self was ; but *Daniel* professing he knew the interpretation, implies he knew the dream also.

V. 27. *Southsayers*. This is a new name we met not with before. The Original is *Gezerin* from *Gazar* to cut up, because by the cutting open the entrails of beasts, they pretended to foretell things to come.

V. 28. 'Tis a piece of Candour and Humanity in *Daniel* toward the Wise men of *Babylon*, whose skill it surpassed to declare the King's dream, freely to profess to the King that it was merely the gift of the God of Heaven to him, not any humane art or wisdom of his own, that he was enabled to reveal this secret, and so impart it to the King.

V. 29. Thou wast anxiously thoughtfull on thy bed, touching the State of the *Babylonian* Empire and future change of things, and falling asleep, Providence cast thee into a dream that represented to thee future matters of great moment.

V. 30. But that this dream slipt out of thy memory should be revealed to me, it was no peculiar effect of any wisdom of mine above other mortals, but God imparted it to me that thou mightest acknowledge it to have been thine own thought occurring to thee in thy sleep, and that they that interpreted it to thee, may gain from thee more firm belief of the truth of their interpretation.

V. 31. *Thou O King*, when thy thoughts came into thy mind upon thy bed, and thou didst fall into the dream, whose revelation to me by the spirit of the most holy God shews it to be certainly divine, *sawest and behold a great Image*, or great Statue, as comprehending in it no less than the Succession of the four famous Empires. *This great image whose brightness was excellent*, it representing the splendour and glory of those Empires it did prefigure ; *Stood before thee. And the Form thereof was terrible*, setting out thereby the great fear and awe these Empires cast the World into by their severity, violence and cruelty. For which cause in another Vision they are resembled to wild beasts.

V. 32. *This*

V. 32. *This Images head was of fine gold.* The orderly Succession of those four famous Empires, *Babylonian, Medo-Persian, Greek, and Roman* (taken notice of because the concerns of the Church are complicated with their affairs, and for that their Succession extends from *Daniel's* time, to the blessed Millennium) is set out by the order of worth or pretiousness of the four known Metals, Gold, Silver, Brass and Iron, and by an orderly distribution of Man's body into four parts, the Head, the Breast with the armes, the Belly with the thighs, and the Legs with the feet and toes. Where the Head naturally takes the first place, and as naturally the rest succeed in order. And it is plain here, that the Head is the *Babylonian* Empire. And, *Hu Breast and hu Armes of silver*, is the *Medo-Persian*. Which consisting of two people, *Medes and Persians*; they are fitly represented by these two Armes, but with no mention of hands, of which the ten fingers would be the natural parts, because there was no division of the *Medo-Persian* Empire into ten Kingdoms, as there was of the Roman. *Hu Belly and hu Thighs of Brass.* By this is understood the *Greek* Empire, which was one in *Alexander*, but after his death divided more notably and durably into the two Kingdoms of the *Lagida* and *Seleucida*, whose affairs also most concern'd the Church of the Jews.

V. 33. *Hu Legs of Iron.* Here begins the *Roman* Empire, suppose, upon *Emilius Paulus* the *Roman* Consul his vanquishing of *Perseus*, the last King of *Macedonia*. And that Empire may very well be represented by the two legs, that state for many hundred years being most what supported by the Supreme power of their two Consuls, which Consular power continued above an hundred years after the vanquishing *Perseus* King of *Macedonia* by *Emilius* the Consul. Besides that there may be an allusion to the dividing of the *Roman* Empire into Eastern and Western. *Hu feet part of Iron, part of Clay*; which feet imply the *ten toes*, which are parts of the feet, and therefore represent the *Roman* Empire divided into ten Kingdoms. Which ten Kingdoms are also prefigured by the ten Horns of the fourth.

fourth Beast, *chap. 7.* And since the division of the Empire into ten Kingdoms was not till it had become Christian, the *Iron* and *Clay* may fitly here denote the *Secular* power and *Ecclesiastick*, which Clay or Earth seems to be alluded to, *Apoc. 12. 16.*

V. 34. Thou sawest till a stone was cut out without hands, i. e. Besides this Image and the four distinct Metalline parts thereof, thou sawest moreover a stone cut out without hands, no man with Axe or Gav-lock dislevering it. Which stone is Christ and his true Church, himself being born in a supernatural way by the overshadowing of the Holy Ghost, and his Church being raised and propagated in a supernatural way, by the assistance also of the Holy Spirit, by real Miracles, by unfeigned Sanctity, and by invincible Patience, and suffering for the Truth. *Which smote the Image upon his feet which were of Iron and Clay, and brake them in pieces.* This true Apostolick Church, which appeared with Christ and his Apostles, and so on in those pure Primitive times, will at last strike the Image upon his feet, namely under the seventh Vial, or at that War of the Rider on the white Horse, wherein the Beast and the false Prophet (the Remainder of the Iron and degenerate Clay) are cast into a Lake of fire burning with brimstone, *Apoc. 19. 21.*

V. 35. Then was the Iron, the Clay, the Brass, the Silver and Gold broken to pieces together, and became as the chaff of the summer threshing floor, and the wind carried them away that no place was found for them. This plainly answers to the casting of the Beast and false Prophet into the Lake of fire burning with brimstone. Both places signify the utter abolishing all the Idolatrous tyranny remaining in the Roman Empire at that time, whether in the *Secular* or *Ecclesiastical* Powers. But that then the Clay, Brass, Silver and Gold are said to be broken in pieces together, that is onely an Embellishing the external Cortex of the Vision, *And the stone that smote the Image, became a great mountain, and filled the whole earth, that is.* The true Apostolick Church purged from all Superstitious, Idolatrous and Tyrannical Principles

Principles and Practices will overspread the whole world in a manner. The Kingdoms of this world (as it is predicted in the Apocalypse) becoming the Kingdoms of the Lord and his Christ. This state of the Church may be termed *Regnum Montis*, the Kingdom of the Mountain, as Mr. Mede has well noted, as the State before this may be called, *Regnum Lapidis*, the Kingdom of the Stone.

V. 36. *This is the Dream*; which miraculously, and by the mere inspiration of the Spirit of the most High was communicated unto me, and which the King cannot deny but to have been his dream, which he was so desirous to recover into his mind. *And we will tell the interpretation thereof before the King*, which he may be sure is true and Divinely inspired, it being impossible any man should know the thoughts of another man, especially so strange and operose as these, unless he were inspired. Whence my declaring the dream ought to be lookt upon as a certain assurance of the truth of the interpretation, which is this.

V. 37. *Thou, O King, art a King of Kings*, i. e. The greatest King on earth, *For the God of Heaven hath given thee a kingdom, power and strength, and glory*. Thou hast a strong, potent and glorious Kingdom, and it is the gift of God unto thee, and therefore thou shouldst remember to govern as his Vicegerent.

V. 38. *And wheresoever the children of men dwell*, viz. the cultivated places of his Kingdom. *The Beasts of the field*, The desert places of *Arabia* and *Africk*, says *Grotius*. *And the fowls of the heaven*; Invious and inaccessible Rocks, where onely the fowls of heaven can nest, *Hath he given into thy hand, and hath made thee ruler over them all*. All these diversities of the vast places of thy Kingdom art thou Lord over. And God having given thee so large an Empire, so prosperous and glorious, I declare unto thee, *Thou art this head of Gold*. Which is briefly and figuratively spoken by a Synecdoche or Metonymie, for, Thou art the Lord and Owner of it. From whence we may be assured, that the Head of Gold signifies the *Babylonian* King.

Kingdom, *Nebuchadnezzar* being then King of *Babylon*.

V. 39. *And after thee shall arise another kingdom inferior to thee.* The first Empire comprized in this Image being thus evidently the *Babylonian*, it does naturally follow that the second must be the *Medo-Persian*, begun in *Cyrus*; but in that this *Medo-Persian* Empire seems to be said to be inferior or lesser than the *Babylonian*, though there was the Accession of *Persia*, and all the Acquisitions of *Cyrus* added thereto, this difficulty is to be solved out of the very text; where (to thee) seems on purpose put for (to thine) that the first head of this following Kingdom might be understood to be more especially compared with him, in which there seems apparent odds. For *Cyrus*, the first head of the *Medo-Persian* Monarchy reigned not passing six or seven years (or but two or three according to some) in that enlarged Empire, whereas *Nebuchadnezzar* in his *Babylonian* Empire reigned 43 years, for far the greatest part, most splendidly and prosperously, insomuch that the excess of his prosperity cast him into that Septennial delirancy, out of which he was recovered, and gave praise to the God of Heaven. So that he had 36 years of clear prosperity in his Empire of *Babylon*. But *Cyrus*, as he reigned but a small time in the *Medo-Persian* Empire, so he was vanquished ingloriously by the hand of a woman *Tomyris* a *Scythian* Queen, who cut off his head and cast it into a vessel of blood, saying, *Satia te Cyre sanguine quem sisti.* And another third kingdom of *Brass*. This shews plainly that the golden, silver and brass part of the Image signifie three distinct Kingdoms, and no more. But now it is evident in History, that as the *Medo-Persian* Empire succeeded the *Babylonian*, so the *Macedonick* or *Grecian* succeeded the *Medo-Persian*. For *Alexander Macedo*, after he had vanquished *Darius Codomannus* in his last battel at *Arbela*, translated the Monarchy from the *Medes* and *Persians*, to the *Greeks*, about the third year of the hundred and twelfth Olympiad. Which shall bear rule over all the earth, 1 Maccab. 1. He made many Wars, and won many strong Holds and

and slew the Kings of the earth, and went through to the ends of the earth. See also *Justin* lib. 12.

V. 40. *And the fourth kingdom shall be as strong as Iron.* That this fourth Kingdom is the Roman, is manifest from hence, that it succeeds the Greek Empire, which it may seem most properly first to seize upon; when *Æmylius Paulus* the Roman Consul had vanquished *Perseus* the last King of *Macedonia*. But about an age after, the Kingdoms of the *Lagida* and *Seleucida*, those two eminent parts or thighs rather of the *Macedonick* or *Greek* Empire, were subdued by the Romans. The last of the *Seleucida* or Kings of *Syria*, *Tigranes* was vanquished by *Pompey*, and *Syria* reduced into a Province; as also *Egypt* by *Augustus*, when he had vanquished *Antonius* the husband of *Cleopatra*, daughter of *Ptolemæus Auletes* the last but one of the *Lagida* or Kings of *Egypt*. Whence it is plain, that the Roman succeeds the Greek Empire, as the Greek the Medo-Persian, and that therefore this is the fourth Kingdom, prefigured by the Image of the four several Metals, and not the Kingdom of the *Lagida* and *Seleucida*, during which the Stone cut out without hands did not happen, which yet was to happen within the duration of the four Empires signified by the Statue. Forasmuch as Iron breaketh in pieces and subdueth all things, and as Iron breaketh all these, viz. all these Metals of Gold, Silver and Brasse, shall it, this Roman Kingdom or Empire (not that of the *Lagida* and *Seleucida*) Break in pieces and bruise, the Countries and People which the *Babylonian*, *Medo-Persian* and *Grecian* Empires had ruled over.

V. 41. *And whereas thou sawest the Feet and Toes.* Here is mention made of Toes with the Feet, which justifies our exposition above, v. 33. But now we are come hither, we must remember we are come unto that period of the Roman Empire, when it was divided into ten kingdoms, which are intimated by the ten toes of the Statue, as they are by the ten horns of the Beast actually crowned, *Apoc.* 13. Which is the time that the two-horned Beast rises out of the earth. And why not out of a white clayie clammy earth, such as

E

Potters

Potters make use of, as well as out of any other earth be-
fides? Nor will any man, I think, while he considers that
the *Iron* here signifies *Men*, a body Politick of them, stick
to admit that this *Clay* does signifie so likewise. But there
being so palpable a difference betwixt *Iron* and *Clay*, it is
manifest there must be as great a difference betwixt those
two bodies Politick, and therefore the *Iron* must be the
Secular, the *Clay* the *Ecclesiastick*. As it is said of the Pa-
pal Hierarchy, which is the little Horn, chap. 7. 24. that
that Horn or King shall be *divers* from the rest. Which
diversification here betwixt the *Secular* and *Ecclesiastick*
power signify'd by the *Iron* and *Clay*, need not be express'd
in words, the Symbols themselves being so apparently
different. *Part of Potters Clay and part of Iron*. This im-
plies, that by that time the Empire was divided into ten
Kingdoms, the *Summa potestas* began to be neither in the
Secular power absolutely, nor in the *Hierarchical*, but they
were so mingled together, that it was not complete or full,
nor sure without the concurrence of both, the Ecclesiastick
power getting such an hank upon the *Secular in ordine ad*
spiritualia, the effects whereof within no long time appear-
ed with a witness. *The kingdom shall be divided*, that is,
The power will be divided or shared betwixt the Papal or
Sacerdotal Hierarchy, and the Secular orders of Emperours
and Kings. For the *Iron* and *Clay* cannot stand for the
division of the Empire into ten Kingdoms; for that the
ten Toes prefigure, but the sharing of the *Summa potestas*
betwixt the *Secular* Magistrate and the *Papal or Sacerdotal*
Hierarchy, the Empire, by their encroachments and uni-
versal power over all the ten Kings, the Emperours them-
selves not excepted, becoming a *Sacerdotal* Empire rather
than *Secular*. To which Papal or Sacerdotal Empire those
words seem to refer. *But there shall be in it of the strength*
of Iron, forasmuch as thou sawest the Iron mixed with the miry
clay, that is, The Sword-men or Secular power of the ten
Kings was so assured to the maintaining of the Power and
the Institutes of the Papal Hierarchy (though never so foul
or idolatrous so they made for the Sacerdotal worldly in-
terest)

terest) that the Papal Empire, or the Empire framed according to that pattern and scope, was as it were strengthened with Iron. Which is that which is intimated, *Apo.* 17. 13. where the ten Kings are said to give their strength and power to the Beast that was, and is not, and yet is. Which is the Empire re-fashioned again into a Pagan-like Idolatrous form for the worldly advantage of the Papal Hierarchy. Thus was the *Iron* mixed with the *mirie Clay*, the ten Kings cleaving so close to the Interest of the Papal Idolatrous Clergy.

V. 42. *And as the Toes of the feet were part of Iron, and part of Clay, i. e.* As every one of those ten Kingdoms consisted of *Temporal* power and *Ecclesiastical*, the Papal Hierarchy being branched through all the ten Kingdoms till the Reformation. *So the kingdom shall be partly strong, and partly broken*, that is. The *Roman* Empire divided into those ten Kingdoms shall be partly strong and partly brittle, the Papal power weakening the Absolute power of each Kingdom, and occasioning many breaches and jars in Christendom.

V. 43. *And whereas thou sawest Iron mixed with miry clay.* I shall tell thee the reason of it, by what means it came to pass in that measure it did. *They shall mingle themselves with the seed of men.* So our English renders it, and most Translatours and Interpreters run this way, and understand by it the interchangeable marriages of great Potentates of several Kingdoms, thereby to strengthen mutual Interest and Amity. But this cannot be the sense, because the strengthening of union here is not betwixt the *Secular* Potentates and Princes, that is, betwixt the *Iron* and *Iron*, but betwixt the *Iron* and the *Clay*. Looking therefore simply to the Original, the genuine sense seems to be this. They shall mix together, or joyn themselves together, *per sementem hominum*, by the planting or sowing of *sorry obscure* men to appearance. For so the word signifies (not *Nobles* or *Princes*) namely, *Monks* and *Friars*, in their Seminaries, Covents or Monasteries, and the like, train'd up there, on purpose, to the skill of kindling a zeal both

in great men, and especially in the common people, for such principles and practices as tend most to the support and interest of the Papacy. See Dr. *H. More* upon the place, and his *Notes* thereon, and the *Answer* to the *Remarker*. But they shall not cleave, so very firmly, one to another, even as Iron is not mixed with Clay. And what bickerings and clashings there have been betwixt these two powers the *Secular* and *Ecclesiastick* in particular Kingdoms, the *Chronicles* of each Kingdom will declare; As also what combats there have been betwixt the *Popes* and the *Emperours*, both *Greek* and *German*, is notoriously known to all. This passage therefore in *Daniel* seems to answer to that in the *Apocalypse*, chap. 17. v. 16. *And the ten horns which thou sawest upon the beast, they shall hate the whore, &c.*

V. 44. *And in the days of these Kings shall the God of heaven set up a kingdom which shall never be destroyed.* After *Daniel* in his interpretation has gone through all the four Empires comprized in that Image of four several Metals (which *Nebuchadnezzar* saw) from head to foot: Now he begins to explain the Mystery of the Stone cut out without hands, whereby is understood Christ with his truly pure and Apostolick Church, as has been above proved. Wherefore by [in the days of those Kings] must be understood in the days of the fourth, viz. in the time of the *Roman* Empire. For Christ was born, and his Gospel divulged, and his Church first gathered in that time. Which from this passage in *Daniel* is called the *Kingdom of Heaven* and the *Kingdom of God*, in which God truly rules by his spirit. Which kingdom shall never be destroyed, the gates of Hell shall never prevail against it. The true and living Church which the Spirit of Christ actuates, this shall never fail. And the kingdom shall not be left to other people; the *Persians* succeeded the *Babylonians*, the *Greeks* the *Persians*, and the *Romans* the *Greeks*, but no Empire shall succeed, nor any people the true Christian Church, which is the Kingdom of God, and which either as *Regnum Lapidis*, or else as *Regnum Montis* will last to the end of the world. But it shall break in pieces, and consume all these kingdoms,

kingdoms, i. e. When it has become *Regnum Montis*, it will have overspread, and will possess and keep in rule all the Countries that the four great Monarchies signified by the Statue had occupied, *And it shall stand for ever*. According as it is said *Apoc. 11. 16*. The Kingdoms of the World are become the Kingdoms of the Lord and his Christ, and he shall reign for ever and ever.

V. 45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the Iron, the Brass, the Clay, and the Silver and Gold. i. e. Forasmuch as thou sawest the stone cut out of the Mountain to doe this, which signifies the true Church of Christ thus supernaturally begun, and as supernaturally emerging to this glorious issue at last, being carried on by the power and conduct of his Spirit; who will then open a door of success, that no man shall be able to shut, as it is said to the Church of *Philadelphia*: Considering, I say, that *Omnipotency* it self is the spring of this motion, and that it does not depend on the humours and purposes of men, I can of a truth declare unto the King that, *The great God hath made known unto the King what shall come to pass hereafter*, or, after this, namely, after the demolition of all these four Empires, the Vision reaching to the end of the world, which that expected glorious state of the true Church will precede, when the Kingdom of the Stone cut out of a Mountain, i. e. out of the *Roman Empire*, shall it self become the kingdom of the Mountain, and fill the whole earth, i. e. when that state of the glorious and pure Church shall spread over all. *And the dream is certain, and the interpretation thereof sure*. Sure touching the whole matter, but more particularly touching that excellent state of the Church concerning which it is said, *Apoc. 21. 5*. And he that sat upon the Throne said, Behold I make all things new. And he saith unto me write, For these words are true and faithfull. And he said unto me it is done, I am Alpha and Omega, the beginning and the end. The dream that he has interpreted is certain, especially the most concerning part thereof, the glory and prosperity of the true Church of Christ, it being to be at-

achieved by the irresistible power of the Lord Jesus.

V. 46. *Nebuchadnezzar* was so surprized and astonished at *Daniel's* revealing this secret, and interpreting the dream, that, as if he were a God come down upon earth, he commanded an oblation and sweet odours to be offered unto him. Which questionless *Daniel* refused, attributing all that he had performed, to the mere assistance of the God of *Israel*.

V. 47. *A revealer of secrets*. These words and others in this verse seem to be taken from the mouth of *Daniel*, when he excused himself from being sacrificed to, as not able to do any thing of himself, but by the mere revelation of God unto him. Which *Nebuchadnezzar* seems here to assent to, and thereupon magnifies the God of *Israel*.

V. 48. These humane honours and high employments *Daniel* did not refuse, but accept, not out of ambition, but to serve his Prince, and to be in a better capacity of relieving the distressed people of God, his Countreymen the Jews, and of advancing some of them to honourable places, as it appears in the following verse.

V. 49. *Shadrach, Meshach and Abednego* under *Daniel* administered abroad the affairs of the Province of *Babylon*. But *Daniel* kept to the Court, he having the King's ear, and his counsels being of that value with him. *In the gate of the King*. In aula Regis *ἑν αὐλῇ*, so the Seventy. *In porta*, so *Vatablus*, and the Turkish Court is call'd the *Port* at this very day, as *Grotius* has noted.

CHAP. III.

ARG. *Nebuchadnezzar dedicateth a golden Image in the Plain of Dura, in the Province of Babylon. Shadrach, Meshach and Abednego decline the worshipping of it, and are accused thereof to the King. He grievously threatening them, they yet stoutly persist in their pious resolution against so gross Idolatry. They are cast into a fiery furnace, but the God of Israel miraculously delivers them. Nebuchadnezzar astonished at the Miracles, bleisseth their God, and promotes them in the Province of Babylon.*

Nebuchadnezzar the King made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the Province of Babylon.

2 Then Nebuchadnezzar the King sent to gather together the Princes, the Governours, and the Captains, the Judges, the Treasurers, the Counsellors, the Sheriffs, and all the Rulers of the Provinces, to come to the dedication of the image which Nebuchadnezzar the King had set up.

3 Then the Princes, the Governours, and Captains, the Judges, the Treasurers, the Counsellors, the Sheriffs, and all the Rulers of the Provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the King had set up, and they stood before the image that Nebuchadnezzar had set up.

4 Then an Herald cried aloud, To you it is commanded, O people, nations and languages,

5 That at what time ye hear the sound of the Cornet,

net, Flute, Harp, Sackbut, Pſaltery, Dulcimer, and all kinds of Muſick, ye fall down and worſhip the golden image that Nebuchadnezzar the King hath ſet up :

6 And whoſo falleth not down and worſhippeth, ſhall the ſame hour be caſt into the miſt of a burning fiery furnace.

7 Therefore at that time, when all the people heard the ſound of the Cornet, Flute, Harp, Sackbut, Pſaltery, and all kinds of Muſick, all the people, the nations, and the languages, fell down and worſhipped the golden image that Nebuchadnezzar the King had ſet up.

8 Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They ſpake, and ſaid to the King Nebuchadnezzar, O King, live for ever.

10 Thou, O King, haſt made a decree, that every man that ſhall hear the ſound of the Cornet, Flute, Harp, Sackbut, Pſaltery and Dulcimer, and all kinds of Muſick, ſhall fall down and worſhip the golden image :

11 And whoſo falleth not down and worſhippeth, that he ſhould be caſt into the miſt of a burning fiery furnace.

12 There are certain Jews, whom thou haſt ſet over the affairs of the Province of Babylon, Shadrach, Meſhach and Abednego : theſe men, O King, have not regarded thee, they ſerve not thy gods, nor worſhip the golden image which thou haſt ſet up.

13 Then Nebuchadnezzar in his rage and fury, commanded to bring Shadrach, Meſhach and Abednego : then they brought theſe men before the King.

14 Ne-

14 Nebuchadnezzar spake, and said unto them, Is it true, O Shadrach, Meshach and Abednego? do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready, that at what time ye hear the sound of the Cornet, Flute, Harp, Sackbut, Psaltery and Dulcimer, and all kinds of Musick, ye fall down, and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a fiery furnace: and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach and Abednego answered, and said to the King: O Nebuchadnezzar, we are not carefull to answer thee in this matter.

17 If it be so, our God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King.

18 But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship thy golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more, than it was wont to be heat.

20 And he commanded the most mighty men that were in his army, to bind Shadrach, Meshach and Abednego, and to cast them into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the Kings commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach and Abednego.

23 And these three men, Shadrach, Meshach and Abednego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the King was astonished, and rose up in haste, and spake, and said unto his Counsellers, Did not we cast three men bound into the midst of the fire? They answered, and said unto the King: True, O King.

25 He answered, and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach and Abednego, ye servants of the most High God, come forth, and come hither. Then Shadrach, Meshach and Abednego, came forth of the midst of the fire.

27 And the Princes, Governours and Captains, and the Kings Counsellers, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his Angel, and delivered his servants that trusted in him, and have changed the Kings word, and yielded their bodies, that they might
nor

not serve, nor worship any God, except their own God.

29 Therefore I make a Decree, That every people, nation and language, which speak any thing amiss against the God of Shadrach, Meshach and Abednego, shall be cut in pieces, and their houses shall be made a dunghill, because there is no other God that can deliver after this sort.

30 Then the King promoted Shadrach, Meshach and Abednego, in the Province of Babylon.

The NOTES.

V. 1. **T**HIS Image was plainly a Coloss, though of Gold, little inferior to that of *Rhodes*, 105 feet high, called the Statue of the Sun, one of whose names is *Belus*, the same with the chief God of the *Babylonians*, but the vastness of the Magnitude thereof implies it was not of solid Gold, but hollow. And in that it is said to be set up in the Plain of *Dura*, in the Province of *Babylon*, where *Shadrach*, *Meshach* and *Abednego* administered affairs under *Daniel*, it gives light to what end *Nebuchadnezzar* by the importunity of his flattering Courtiers might be urged to set this Image up, haply by such arguments as these. To immortalize his name, and avert the ill Omen of the golden head in *Daniel's* Image, which the Silver and other baser Metals should succeed, this Image being from head to foot all Gold, and to take off the suspicion of his having grown too cool towards the Religion of his Countrey. A medley of such considerations as these might carry him on to the erecting this Image, the thing suiting so well with his pride and ambition, while the great aim of them that counselled him to it, was to ensnare *Shadrach*, *Meshach* and *Abednego* out of the envy they bore them, for the honourable employments they had in the Kingdom, being no Natives thereof.

V. 2. *To the dedication.* It is not said to whom. Some therefore would have it to *Nabopolassar*, *Nebuchadnezzar's* deceased Father, others to himself, as affecting divine honours (as other Kings and Emperours have done) though he was yet alive. But it seems most credible that it was to *Bel* the chief God of his Countrey, as serving his Political design best to set himself right in the eyes of his people.

V. 5. *The Harp, Psaltery and Dulcimer.* All those three instruments in the Chaldee, which the Latine from the Greek renders *Cithara*, *Psalterion* and *Symphonia*, they are the same in the Chaldee as in the Greek. But as *Grotius* notes, large Colonies of the *Aelians* and *Ionians* brought into *Asia* had scattered such names amongst them before *Daniel's* time.

V. 6. This persecution of the Jews, and driving them to Idolatry as much as they could, for fear of being cast into the fiery furnace is Typical of the Martyrdoms of the Primitive Christians by the Pagan Emperours, *Nero* and others, says *Cornelius à Lapide*. But it is still more assuredly typical of those numerous companies of Martyrs burnt by the Pope for their not complying with his Idolatries. This burning men alive being far more frequent under the Popes, than under the Pagan Emperours, and the Spirit of Prophecy also calling the Papal Hierarchy, as for other causes, so amongst the rest, for this very cruelty, the Whore of *Babylon*, Apoc. ch. 17.

V. 10. *Thou, O King, hast made a decree.* Which these Counsellors got from him merely to ensnare the Jews by it, as now they conceive they have got them into their net.

V. 12. *Shadrach, Meshach and Abednego.* A man may here be a little amused that he finds not *Daniel's* name in this roll of Hereticks, that will not worship the golden Image that *Nebuchadnezzar* hath set up, but the accusers it seems had some wit and craft in their malice. If they had pulled at him, his Interest seemed so great in the Court, and his Person so sacred and venerable with the King, that
it

it might have hazarded their success against the rest. *They serve not thy God, nor worship the Golden Image, &c. viz. the Image set up in honour to the chief God of the Countrey, as I noted above.*

V. 13. *Nebuchadnezzar in his rage and fury.* The sense of his own greatness and present fit of zeal before his people for the Religion of his Countrey, made him impatient of being contradicted in so solemn a command, and there is nothing so cruel as zeal for Idolatrous worship. They are enraged as Gallants for their Mistresses. And this golden Image certainly was a very garish and costly one.

V. 14. *My Gods, nor worship the golden Image.* The mention of his gods, and the worship of the golden Image being joyned together, intimates plainly that this Image was dedicated to some of his gods, to *Bel* suppose, and not to himself, as we noted above.

V. 15. *Ye shall be cast into a fiery furnace.* A severe sentence, and the more aggravable in that he was convinced, chap. 2. 47. that *Daniel's* God, who was the God of the Jews, was a God of Gods, and he could not but know that he would have his servants to worship no other God but himself, nor bow down to graven Images. Wherefore this was most horrid injustice and cruelty in *Nebuchadnezzar* King of *Babylon* in using the servants of God in this sort. What is it then in the Mystical King of *Babylon* that knows more certainly that God has forbidden us all Image-worship and Idolatry, and yet has adjudged I know not how many thousands of Protestants to fire and fagot for not complying with his *Roman* Idolatrous worship? All things befell the Jews in Types and Figures, whence the King of *Babylon* may rightly be deemed a figure of the Pope, as *Luther* and many other Protestants have made him, and as *St. John* has made the Papal Hierarchy the Whore of *Babylon*, Apoc. ch. 17. *Who is that God*; The present rage the King was in made him forget what a God the God of *Daniel* was, who permitted his heart to be hardened as he did *Pharaoh's*, for the greater illustration of his own glory in delivering his people.

V. 16. *We*

V. 16. *We are not carefull*, i. e. We are held with no solicitude or anxiety about answering thee in this matter. It is a plain case to us whatever comes on it, that according as we are instructed by our Divine Lawgiver *Moses*, we are to worship no other God than the God of *Israel*, nor to bow down to any graven Images.

V. 17. *If it be*. If you will cast us into a fiery furnace, our God whom we serve, can if he will, deliver us, and he will if he think it best, to whose judgment we subscribe, having a firm faith in his special providence over all those that trust in him.

V. 18. *But if not*, If he don't deliver us out of thine hands, we will yet commit our souls into his, as into the hands of our faithfull Creatour; and rather endure the pains of a fiery furnace, than the torments of a violated conscience, more formidable than the flames of Hell.

V. 19. *Full of fury*. To Greatness, to which all the world useth to crouch, the firm undaunted courage of these three innocent persons, whom the fear of so torturous and terrible a death could not force to such a foul act of Idolatry, could not but be hugely netling and provoking, it being such an unexpected surprize, and looking so like a contempt of Imperial power, even in the greatest awe and terror thereof. This seems to have put *Nebuchadnezzar* into this rage and fury, even to the misfiguring his own visage by the distemper of his passion, he being impatient to meet with any power that could baffle his. But there is a greatness in the true Saints of God that no Grandeur can match, of which *St. John* witnesses, 1 *Epist.* 4. 4. Greater is he that is in you, than he that is in the world. By virtue whereof they were enabled to overcome both the World and Antichrist at once.

V. 22. *The flame of the fire slew those men*. Some flake of fire unexpectedly was cast out of the furnace whereby those men were slain that cast *Shadrach*, *Meshaiah* and *Abednego* bound into the furnace. Which unexpected accident made *Nebuchadnezzar* go to the furnace, as is said presently after.

V. 24. *Was*

V. 24. *Was astonished*, viz. at the unexpected slaying of those men by a flake of fire issuing out of the furnace, which made him approach the furnace, and view things there.

V. 25. *I see four men loose*. For they were cast in bound, haply with some small Chains of Iron, for Cords the fire would instantly consume. *The form of the fourth like the Son of God*. This is he (*Phil. 2. 5.*) who being in the form of God, was in the fulness of time found in fashion as a man, and humbled himself even to the death of the Cross, to redeem the world from sin and misery. This, in a word, was Christ, according to the opinion of the Ancients, *Tertullian, Irenaeus, Hippolytus Martyr, Augustinus* and others. And all those Fathers or other Interpreters that make Christ the conductor of the children of *Israel* out of the land of *Egypt*, and a frequent visiter of the ancient Patriarchs will easily agree to this opinion, and he being the God of *Israel*, it is reasonable to conceive he neglected not his people in their captivity, and the least in their greatest straits. And him whom the Winds and Seas obeyed in his incarnation, here the element of fire obeys in his preclusion thereto in this, appearing visibly in humane shape to succour his servants.

V. 26. *Came near*. He came nearer than before to the mouth of the fiery furnace to call out *Shadrach, Meshach and Abednego*. And they came forth of the midst of the fire. Where the decent carriage of this business is observable, viz. that there was so great deference had to Sovereign power, that these three innocent persons, though assisted with the miraculous aid of the Son of God, came not out of the fiery furnace, till they were called out by that Sovereign authority that cast them in.

V. 27. *Nor was an hair of their head singed*. This is an unexpressible great miracle, that a furnace seven times hotter than usual for dispatching Delinquents, that the fierceness of the fire thereof should be so tamed, or every thing that belonged to those innocent persons so strengthened and held together against the fury of so raging an element,

ment, that not so much as an hair of their head was singed, nor any scent of fire on their garments. This demonstrates the Divinity of the fourth person that walked with them. Nothing less than the Son of God could effect this.

V. 28. *Who hath sent his Angel.* The effects shew that he was the Son of God in a peculiar sense, *i. e.* Christ himself. Though *Nebuchadnezzar* here calls him the Angel of God. But so did the Prophets also call him *τὸ ἄγγελον τοῦ θεοῦ διαθήκης*, the Angel of the Covenant, *Malach. 3.* and *μεγάλος βυθὸς ἄγγελον*, the Angel of the great Council, *Esay. 5. 6.* See *Munster* on the place, who is of *Irenæus's* opinion, and other ancient Fathers. And Christ, *Apos. 10.* is there also called an Angel. *And have changed the King's word,* *i. e.* done contrary to it, not observed his decree. Here *Nebuchadnezzar* being convinced of the holiness and uprightness of these three persons, is forced to break out into the praises of that carriage for which before he sentenced them to the fiery furnace. And happy those Potentates who are convinced in this world of the truth and uprightness of the servants of God, that refuse to comply with the Idolatry they would by the terror of fire and other cruelties force them to, that their eyes be not opened when it is too late, in the midst of the tormenting pains of Hell.

V. 30. *Promoted.* Restored them to the honourable employments they had before, and heap'd upon them farther honour and riches.

CHAP. IV.

ARG. Nebuchadnezzar moved by several miraculous things done through the assistance of the God of Israel, and particularly by Daniel his interpreting the dream mentioned here that so nearly concerned him when his Magicians could not, the sad event also ratifying the interpretation, he humbly confesses the power and dominion of the most High, acknowledging the same before all Nations and People.

NEbuchadnezzar the King, unto all people, nations and languages that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs? and how mighty are his wonders? his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed, and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the Magicians, the Astrologers, the Chaldeans, and the Southfayers; and I told the dream before them, but they did not make known unto me the interpretation thereof.

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8 But

8 But at the last Daniel came in before me, (whose name was Belteshazzar, according to the Name of my God, and in whom is the spirit of the holy gods) and before him I told the dream, saying,

9 O Belteshazzar, Master of the Magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed : I saw, and behold, a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth.

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all : the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and behold, a watcher, and an Holy One came down from heaven.

14 He cryed aloud, and said thus ; Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit ; let the beasts get away from under it, and the fowls from his branches.

15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth.

16 Let his heart be changed from mans, and let a beasts

a beasts heart be given unto him, and let seven times pass over him.

17 This matter is by the decree of the watchers, and the demand by the word of the holy Ones : to the intent that the living may know, that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream, I King Nebuchadnezzar have seen : Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation : but thou art able, for the spirit of the holy gods is in thee.

19 Then Daniel (whose name was Belteshazzar) was astonied for one hour, and his thoughts troubled him : The King spake and said, Belteshazzar, let not the dream or the interpretation thereof trouble thee. Belteshazzar answered, and said, My Lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth :

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all, under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation :

22 It is thou, O King, that art grown and become strong : for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the King saw a watcher, and an
G 2 holy

holy One coming down from heaven, and saying, Hew the tree down, and destroy it ; yet leave the stump of the roots thereof in the earth, even with a band of iron and brás in the tender grás of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him :

24 This is the interpretation, O King, and this is the decree of the most High, which is come upon my Lord the King :

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grás as Oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots ; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor ; if it may be a lengthening of thy tranquillity.

28 All this came upon the King Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The King spake and said, Is not this great Babylon, that I have built for the house of the Kingdom, by the might of my power, and for the honour of my majesty ?

31 While

31 While the word was in the Kings mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as Oxen, and seven times shall pass over thee, untill thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar, and he was driven from men, and did eat grass as Oxen, and his body was wet with the dew of heaven, till his hairs were grown like Eagles feathers, and his nails like birds claws.

34 And at the end of the days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised; and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.

35 And all the inhabitants of the earth are reputed as nothing: and he doth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What dost thou?

36 At the same time my reason returned unto me: and for the glory of my kingdom, mine honour and brightness returned unto me, and my Counsellors, and my Lords sought unto me, and I was established in my kingdom, and excellent majesty was added unto me.

37 Now

37 Now I Nebuchadnezzar, praise, and extoll, and honour the King of heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase.

The NOTES.

V. 1, 2. **N**ebuchadnezzar being a mere natural man, neither radicated in true holiness, nor hardened in a false Atheistick Philosophy, that makes men the nearest like devils, and worse than beasts, was of a very uneven temper, and according as the external occurrence of things moved his animal Passions, was driven with a strong gale of wind to outward actions, now one way, then another, sometimes laudable, as his praising *Daniel's* God after he had expounded to him his dream of the Metalline Statue, then stirred up by some crafty counsels, that tickled his ambition, and suited with his Politicks and Superstition; he is carried full sail to the making of a Golden Coloss of sixty cubits high, which all must worship under the penalty of being cast into a fiery furnace. But upon *Shadrach, Meshach* and *Abednego* their being so miraculously delivered out of it, he then magnifies their piety for disobeying his command, and extolls the God of *Israel* above all gods. And in this Chapter he listens a while to the good counsels of *Daniel*, that interpreted to him his ill boding dream, which was to curb his pride. But within a twelvemonth he lets the reins loose to that natural vice of his, and brings the predicted evil upon himself, which he was forewarned of. In which, when he had smarted for a time, and was restored, he lift up his eyes to heaven, and blesteth the most High that liveth for ever and ever, and is such a penitent that he makes confession of the humbling hand of God upon him to all the world, as we may observe in perusing the Chapter through.

V. 4. *Flourishing in my Palace*, i. e. Abounding in wealth, peace and prosperity after so many Nations and Countries

Countries subdued by him, which puffed him up so, and swelled him with pride.

V. 7. *The Magicians and Astrologers*—See what we have said upon chap. 2. v. 2. and 27.

V. 8. *The spirit of the holy gods*. Though *Theodotion* render it, the Spirit of the Holy God, as elsewhere it may be, yet *Nebuchadnezzar* continuing an Idolater, it's likely understood *Elohim* in the plural number.

V. 9. *Master of the Magicians*. Rab Hartummim, the chief of the Magicians: see chap. 2. v. 2. 27. In that Chapter v. 48. He is called *Rab Sigenin*, chief of the Governors, and that over all the wise men of *Babylon*. And the interpretation thereof, [and] is as much as [that is to say] that is to say the interpretation thereof. For not *Daniel*, but *Nebuchadnezzar* was here to tell the dream, but *Daniel* to interpret it. See *Ezra* chap. 4. v. 7.

V. 10. *A tree in the midst of the earth*. An high and large spreading tree, according to the doctrine of the *Indian*, *Persian* and *Egyptian Omicrocriticks* signifies a mighty Potentate. Thus the King of *Affyria* is compared to a goodly Cedar in *Lebanon*, *Ezek.* chap. 31. 3. See *Synops. Prophet.* Book 1. Chap. 9. Sect. 7.

V. 12. *The fowls of the heaven dwelt in the boughs thereof*: As it is said of the King of *Affyria*, *Ezek.* chap. 31. 6. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young. By the fowls are understood the Grandees and Ministers of State, by the *Pecora campi*, the common people.

V. 13. *A watcher and an holy One*, *Eir* *vecaddish*, where *Eir*, which signifies a Watcher, the *Seventy* render an *Angel*. And an Angel is called *Eir*, or a Watcher, because they being not clogged with drowzy and dull flesh and blood, but having more fiery and ethereal bodies, they are never drowned in sleep, as we mortals are. And they are also called *Watchers* from their Office or Ministry, they watching over the affairs of men. But whereas there is added, *vecaddish*, and an *holy One*, the Particle [V] will be better

better rendred [that is to say] an holy One, viz. an holy Angel; To whose care the affairs of mankind, especially of the Church of God, are committed. There was the like sense of [1] v. 9.

V. 14. *Hew down the tree*, i. e. Cut away all the power of this mighty Potentate, in which, and under which, so many Grandees and People were shrouded, or rather, it being an Hypallage, cut him off, or sever him from this Imperial power by disabling and incapacitating him for the management thereof.

V. 15. *Nevertheless leave the stump of his roots in the earth*, i. e. Spare Nebuchadnezzar's life, nor let any one presume to succeed him in his Kingdom while he is alive, however he be incapacitated to rule for the present. *Even with a band of Iron*. And with a band, i. e. And with a chain of Iron or Brass, let him be as it were tethered in the tender grass of the field, that is, confined to this brutish state of a ferine melancholly. For the Vision seems to pass to a new Symbol or Representation of Nebuchadnezzar's condition, which is called *Iconimorum Metallaxis*, or change of Symbols, by Interpreters of Prophecy. See *Synops. Prophet.* lib. 1. chap. 4. sect. 15. *Edit. Latin.* The sad forlorn condition of Nebuchadnezzar struck with a ferine melancholly, that made him utterly unfit for all business, is set out by a double Symbol, the one of a tree cut down to the stump and root, which sets out his being deprived of all his faculties that branched out from his soul, in virtue whereof he was able to actuate and govern the whole body politick of so vast an Empire. And the same is set out by another Symbol of a man metamorphozed into a Brute, which plainly incapacitates him for the ruling over men. This latter Symbol is pursued in the rest of this Verse.

V. 16. *Heart be changed*. The heart in the Scripture-style is the seat not onely of affection, but cogitation and imagination, and therefore a Beasts heart being given to him, signifies that his imagination and appetite was carried to such things as that beast is to whose nature he was assimulated. *Seven times*, seven years say some, seven seasons of the

the year say others, counting by Winters and Summers, which will amount to three years and an half, others seven months, the Moon being especially related to Maniacal people, and other some seven weeks. And certainly time signifies any of these. Whence appears the great requisiteness that *Daniel's* time, and times, and half a time should be explained, in the Apocalypse, by 42 months or 1260 days. See *Arithmetica Apocalyptica*, Query 2.

V. 17. The voice of the Angel is continued from the beginning of the 14th verse till this, and here it is declared by him that this whole business is determined by the sentence of the holy Angels, which is called a *Decree* and *Demand*. A *Demand* in such a sense as *Rogare legem* imports, and *Rogatio*, which signifies also an *Ordinance*, but with reference to *Rogation* or *Deliberation* about it; but is called a *Decree* in respect to the determination thereof. See *Castellio* on the place. The rest of the verse shews the end of this decree, which is also declared by the Angel to *Nebuchadnezzar* in this Vision.

V. 19. Let not the interpretation thereof trouble thee. Be not afraid, but speak freely what is the meaning of the dream, and I pass my word, no harm shall come to thee for it.

V. 22. It is thou, O King, i. e. thou as King, and as one whose power is branched out, and extended over so great a part of the earth art this Tree. This tree resembles thee.

V. 25. Thou wilt be struck with a deep ferine melancholy, so that thou wilt have an aversion from the converse of men, but wilt comfort rather with the beasts of the field, and thy imagination being depraved by a *Boanthropy*, thou wilt fancy thy self to be an Ox, and thy appetite consequently will carry thee to eat grass as Oxen do, and loving solitude abroad in the field, thou wilt be wet with the dew of heaven, &c. See Dr. H. More's Preface to his *Exposition of Daniel's Visions*.

V. 26. Leave the stump of the tree roots. See verse the 15. After that thou shalt have known—After thou shalt have acknowledged thy own vileness, and humbled thy self under

the hand of the most High, who let men swell never so much in conceit of their own power and atchievements, his eye is still upon them, and his over-ruling hand commands all.

V. 27. *If it may be a lengthening of thy tranquillity.* Such a manner of speech as that of *Peter* to *Simon* the Sorcerer, *Acts* 8. 22. Repent therefore of this thy wickedness, and pray God if perhaps the thought of thy heart may be forgiven thee. In the mean time we see that propheticall prediction puts no necessity of the evil that is threatned to one if he turn to God, by unfeigned repentance, and amend his ways.

V. 30. *And the King spake and said.* The *Seventy* and the *Vulgar Latine* have it. And the King answered and said. But surely the English translation is the better sense. For there is no answering when nothing is spoke to answer to. See chap. 2. v. 25. *For the house of the kingdom.* For my royal City and Seat, and to get my self an immortal name by such magnificent buildings.

V. 32. *There fell a voice from heaven.* Which dreadful voice like thunder and lightening discharged upon more than ordinary easie combustible matter, would not fail to take effect on *Nebuchadnezzar*, in all likelihood of a melancholy complexion, as *Aristotle* in his *Problems* observes the greatest Warriours, and most famous for glorious atchievements to have been; such as *Hercules*, *Ajan*, *Lysander* the *Lacedemonian* General, and *Bellerophon* with all the most noble Heroes of old, which he conceives all to have been *Atrabilarians*, and to have abounded with adust choler. And *Bellerophon* in particular, though in the exalted Paroxysms of his complexion he might seem to ride on his winged *Pegasus* amongst the Clouds, as *Nebuchadnezzar* is resembled to a winged Lion for the aspiring loftiness of his spirit, yet he is famous for his affecting of Solitude, and wandering alone in the fields of *Lycia* in his melancholy dumps, whence he gave the name to them of *Campus Alesius*, which is something like the solitary living of *Nebuchadnezzar*, by reason of the *Boanthropy* he was smitten with,
and

and his grasing amongst the beasts of the field, as is said in the following verse.

V. 32. *And they shall drive thee from men*, i. e. Thou shalt be driven from men by the overpowering distemper of thine own melancholy, &c. The sudden affrightfull sounding of that voice in his ears, in the preceding verse, could not but have a mighty impression upon him, even to the putting him out of his wits, his natural complexion making him so obnoxious thereto, which seems to be intimated in the beginning of the next verse.

V. 33. *The same hour was the thing fulfilled*, i. e. No sooner this affrightfull voice from heaven, which reminded him of his horrible dream, and *Daniel's* interpretation of it had filled his ears, but he became Maniacal, and was distracted; and affecting solitude, shun'd the converse of men, and betook himself to the fields, *in solitudine agitatus* (*ipse sumus cor edens*, as *Homer* is there rendred in *Aristotle*, speaking of *Bellerophon*) For grief gnawing his own heart, and eating grass like an Ox, for a sallet thereto, and his imagination being depraved by the *Boambropy* he laboured under went, at least in his highest Paroxysms, on all four, and haply lowed therewith, as if he had been turned into an Oxe or Bull, which happened to him not by Witchcraft, as there are stories of that nature, but by the ministry of the *Kaddishim*, the holy Angels, which is part of the power of a Divine Magick. *Hairs like Eagles feathers*, not broad as feathers, but stiff and thick set. *His nails like Birds claws*, i. e. a good length beyond his fingers ends, he neglecting to pare them, and crooked inward, as the natural make of some mens nails are, but is an indication of rapacity or phanatick melancholy.

V. 34. *At the end of the days*, viz. of the seven times, whether weeks, months or years. *I lift up mine eyes to heaven*—with an erect stature like other men, and the understanding of a man was restored to me, and (which is the effect of the chiefeft property of a man, the sense of Religion and a Deity) I blessed the most High, &c.

V. 35. *In the armies of heaven*. The Hebrew Particle

is [ב] which may be rendred [by] By the armies of heaven, that is. By his celestial or angelical Hosts, as it is said v. 17. This matter is by the decree of the *marchers*, and demand of the *holy ones*.

V. 36. *And brightness.* The word in the Original is [זיז] which the Seventy render *supra*, the Vulgar Latine *Figura*, but it signifies onely the air of the countenance in the same sense that *zif* is used, chap. 5. v. 10.

V. 37. *And those that walk in pride.* Sovereign Potentates of all other vices they are the most peculiarly inclinable to pride, they having stronger temptations thereto by reason of their absolute greatness than all other mortals, they having no competitour in power and majesty but their Maker, and the Ministers of his Providence the holy Angels. Which if they forget, they easily slide into exceeding Elations of mind, and from this spirit of pride are impatient of all gain saying, be their designs never so unjust or cruel. Against which extravagancies there is none so proper a stop as to remember that there is a God, and that there are severe Ministers of his justice that oversee us in all our actions, and that we shall be called to an account. This therefore *Nebuchadnezzar*, being no Atheist, much insisteth on in this penitential declaration, as being the most proper remedy against this disease of Potentates. But for such as are not in their mere natural state, as *Nebuchadnezzar* seems to have been, but have their hearts occrusted and hardened by the false principles of a senseless Philosophy, that sweep away the discrimination of moral good and evil, the existence of God, and superintendency of his Providence, and the subsistence of the souls of men in another life after this all at once (if any can so far degenerate) were there not a *Nemesis* in the nature of things themselves, there would be no curb on the spirits of such from committing the greatest outrages imaginable.

CHAP. V.

ARG. *Belshazzar's impious feast, in which the Vessels of the Temple of the God of Israel are profaned. He is terrified by seeing an hand writing upon the Wall what none of his Magicians could read and interpret. Daniel interprets the hand-writing, and reproves the King for his Pride and Idolatry. The Monarchy is translated to the Medes accordingly as was predicted by the hand-writing on the Wall.*

Belshazzar the King made a great feast to a thousand of his Lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels, which his father Nebuchadnezzar had taken out of the Temple which was in Jerusalem, that the King and his Princes, his Wives and his Concubines might drink therein.

3 Then they brought the golden vessels that were taken out of the Temple of the house of God, which was at Jerusalem; and the King and his Princes, his Wives and his Concubines drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood and of stone.

5 In the same hour came forth fingers of a mans hand, and wrote over against the candlestick upon the plaster of the wall of the Kings Palace; and the King saw the part of the hand that wrote.

6 Then the Kings countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The

7 The King cried aloud to bring in the Astrologers, the Chaldeans, and the Soothsayers : and the King spake and said to the wise men of Babylon, Whosoever shall reade this writing, and shew me the interpretation thereof, shall be cloathed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the Kings wise men, but they could not reade the writing, nor make known to the King the interpretation thereof.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his Lords were astonished.

10 Now the Queen, by reason of the words of the King and his Lords, came into the banquet-house ; and the Queen spake and said, O King, live for ever : let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdom, in whom is the spirit of the holy gods, and in the days of thy father light and understanding and wisdom like the wisdom of the gods, was found in him ; whom the King Nebuchadnezzar thy father, the King, I say, thy father made master of the Magicians, Astrologers, Chaldeans and Soothsayers ;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts were found in the same Daniel, whom the King named Belteshazzar : now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the King ; and the King spake and said unto Daniel, Art thou that

that Daniel, which art of the children of the captivity of Judah, whom the King my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods is in thee, and that light, and understanding, and excellent wisdom is found in thee.

15 And now the wise men, the Astrologers have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing.

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered and said before the King, Let thy gifts be to thy self, and give thy rewards to another, yet I will read the writing unto the King, and make known to him the interpretation.

18 O thou King, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour.

19 And for the majesty that he gave him, all people, nations and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him.

21 And

21 And he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grafs like Oxen, and his body was wet with the dew of heaven, till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this:

23 But hast lifted up thy self against the Lord of heaven, and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou hast praised the gods of silver and gold, of bras, iron, wood and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24 Then was the part of the hand sent from him, and this writing was written.

25 And this is the writing that was written, MENE MENE, TEKEL UPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdom, and finished it.

27 TEKEL, thou art weighed in the balances, and art found wanting.

28 PERES, thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they cloathed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night was Belshazzar the King of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about threescore and two years old.

The NOTES.

V. 1. **B**elshazzar the King, what Belshazzar signifies, see chap. 1. v. 7. Belshazzar, according to *Grotius*, signifies, *Belus, the giver of wealth and empire*. This Belshazzar the King is Grandchild to *Nebuchadnezzar*, and the last of his race that sat on his Throne, according to that of *Jeremiah*, chap. 27. v. 7. And all nations shall serve him and his son, and his Son's son, that is, his Grandchild in whom his race was extinct. *Made a great feast*, it is likely it was some Anniversary Festival, such as was known to *Cyrus* and the Besiegers, which made them take the opportunity of invading the City that night of revelling.

V. 2. *While he tasted the wine*, and indulged to his cups something freely, his heart was lifted up, and grew so frolick that nothing but the holy vessels of Gold and Silver, which his Grandfather *Nebuchadnezzar* had taken out of the Temple at *Jerusalem*, must serve him, his Princes, Wives and Concubines to quaff in.

V. 4. *And praised the Gods of Gold*. This therefore was a most prophane insultation over the God of *Israel*, whose people were held captive in *Babylon*, as if the *Babylonian* gods of gold, silver, brass, iron and wood had been too hard for him, and brought those vessels of silver and gold as spoils of victory out of his holy Temple. Therefore this outrageous affront to the true and living God of Heaven and Earth was a notorious sign of an imminent ruine of this prophane King of *Babylon* and the *Babylonian* Empire, and that the deliverance of the Jews out of their captivity was nigh at hand. Of which ruine of their Empire, and of their gods or idols, *Esay* prophesies, chap.

21. 9. *Babylon is fallen, is fallen, and all the graven images of their gods he hath broken to the ground.*

V. 5. *In the same hour.* The affront to the God of Israel was so provoking, that vengeance overtook *Belshazzar* in the very act of his wickedness, and an horrid prodigy was exhibited to his sight, the fingers of a mans hand holding a Pen separate from any humane body, and writing on the Plaster-wall, over against an hanging candlestick next to the King. Whence he discerned the hand and its motion more clearly by the reflexion of the light.

V. 6. Whereupon the King's countenance changed with affright and horror, and an agony of mind seized upon him, so that it loosned the ligaments of his loins (*compages renum*, as the Latine has it) so that for very fear his Urine came from him, as *Grotius* Comments upon the place, and wet his knees, as elsewhere it is expressed in the Prophets, *Ezek. 7. 17.* and *chap. 21. 7.* nay made both knees knock one against another from the violence of his trembling and fear. Which is a sign it was no fancy, and the hand-writing seen after on the Wall, puts the matter quite out of all question.

V. 7. *The Astrologers, Chaldeans and Soothsayers.* See what has been said on those words, *chap. 2. v. 27. Be third ruler in the kingdom,* shall have the next place to the King's Son.

V. 8. *But they could not read the writing.* This is a puzzling place to Interpreters, and they attempt to solve the difficulty several ways, some say they could not read it, though *Chaldee*, because written in the *Old Hebrew* or *Samaritan* Character; Others, that the Characters, though they were *Chaldee*, yet were *transposed*; others, that onely *Initial* letters were writ; and others, that they were writ without *points*, and that they knew not how to point them. And lastly, others that *God* dazzled their sight, and confounded their perception. But it's more easie to conceive, that it being a night of such revelling and feasting, that the wise men grown tipsie with drinking, and drunk with consternation of mind, as sympathizing with their great Master, and

and the writing being writ more scribledly on purpose by the Angel *Gabriel*, whom the Jews make the Pen-man, that they were at a loss in reading it. And yet there is still a more plain solution of this difficulty than this by rendring [] as was noted above [that is to say]. And then the sentence runs thus. But they could not reade the writing, that is to say, not make known to the King the interpretation thereof. See Dr. *H. More's Preface* to his *Exposition* of the Visions of *Daniel*, Sect. 3.

V. 10. *Now the Queen*, i. e. the Queen-mother, or rather Grandmother *Nitocris*, according to *Vatablus*, *Grosius*, and others, *Nebuchadnezzar's* wife, daughter of *Cyaxares* King of *Media*, and Sister to *Darius Medus*, Brother to *Mandane*, the Mother of *Cyrus* the Persian. *Came into the banquet-house*. Into the room where the Men, the King and his Nobles feasted. For the Women feasted in a room apart from the men, according to the manner of that Country.

V. 11. *Of thy father*. That is, of thy Grandfather *Nebuchadnezzar*. For the Hebrews and Chaldees ordinarily called Grandfather and Great-grandfather by the name of Father, and a Grandchild, and the Child of a Grandchild, Son. *Nebuchadnezzar thy father*, thy Grandfather, as before. *Master of the Magicians*, Rab Hartummim. See chap. 2. v. 2. 27. Which dignity intended for an honour by *Nebuchadnezzar*, but *Daniel* being inwardly ashamed of it, and yet envy'd for it by that order, it's likely he let fall and suffered himself to be accounted as no-body touching those things; but the Magicians, Astrologers and South-fayers magnifying themselves and their marvellous skill for their own credit and interest, wholly posselt the mind of the King, so that he never took notice of *Daniel* for any such faculty, nor for his strange performances, which were quite cast into oblivion, saving that *Nitocris*, a sober and discrete Matron, had faithfully lodged them in her memory, and produced them at this pinch of affairs.

V. 12. *Whom the King named Belshazzar*. The Prince of the Eunuchs gave that name to *Daniel*, chap. 1. v. 7. But

with the King's approbation, who ratified the nomination by calling him by that name himself upon occasion. And the Queen mentions this name, as by which he might haply be better known than by the other.

V. 13. *Art thou that Daniel.* A marvellous piece of ignorance in *Belshazzar*, that so eximious and sacred a person as *Daniel* should be unknown to him, or at least so little regarded by him, but I have hinted the reasons thereof upon verse 11.

V. 14. *That the spirit of the gods is in thee.* He speaks in his Paganish or Idolatrous style, intimating plurality of Gods; but however mingling some truth with it, that those faculties for which *Daniel* was famous, was not from humane industry, but a divine gift bestowed upon him from above.

V. 15. *But they could not shew the interpretation of the thing.* He does not say they could not reade the writing here, but onely that they could not shew the interpretation thereof, which farther countenances what we have said upon verse 8.

V. 16. *And I have heard of thee.* Namely by his Grandmother *Nitocris*. For the wise men of *Babylon* in all likelihood lessened him as much as they could, and obscured his fame and worth with the King for the aggrandizing their own credit in this faculty, and supporting their own interest against an Alien, a Captive, and of a different religion from themselves.

V. 17. *Let thy gifts be to thy self.* As for thy gifts, thou mayst keep them by thee to bestow them upon some other; nevertheless I will fulfill what thou demandest, and reade to the King, and interpret the writing on the Wall. This he would doe without any respect to the reward, which for the present he declines.

V. 19. *Whom he would be slew.* He had the absolute power of life and death in his hand. He could take away the life of them that offended against him, and by his prerogative those that were otherwise obnoxious to the law he could keep alive.

V. 21. *His heart was made like the beasts.* His mind and appetite was carried onely to such things as brute-creatures are carried to. See chap. 4. v. 16.

V. 22. What befell thy Grandfather through excess of pride and elation of spirit, is a thing so notoriously known, that thou canst not be ignorant thereof, and yet hast thou not humbled thy heart before the true God.

V. 23. Nay thou hast highly affronted the Lord of Heaven, the God of *Israel*, in sending for the vessels of his holy Temple at *Jerusalem* (which thy Grandfather brought from thence) for thy self, thy Lords, Wives and Concubines to quaff in them, in the mean time singing praises to thy gods of silver, gold, brasse, iron and wood, senseless stocks, that neither see, hear nor know any thing, these thou givest worship to, and so makest them thy gods (nor can it be avoided by the quaintest sophistry) and the true God by whom we live, and breathe, and move, thou hast not glorified, nay thou hast despised him, thus triumphing over the spoils of his Sanctuary, and praising thy own false gods, as if they were more mighty than he. Which outrageous contumely against his sacred majesty bodes ill to thee, and is a certain sign of thy sudden downfall.

V. 24. For this high insolency therefore was there sent *sed negotium à conspectu*, from the presence of the God of *Israel*, the Angel *Gabriel*, who exhibited to thy sight the shape of an hand separate from the arme, and whole body, and who guided it so as to write thy sad doom on the plaster of the wall of thy Palace, in the words that follow:

V. 25. MENE MENE TEKEL UPHARSIN, which verbatim sounds no more than thus: *He has numbred, He has numbred; He has weighed and the Persians.* Which broken writing, without the guidance of God or the good Angel *Gabriel*, he could hardly make sense of, unless we may conceive that by the reading of the Prophets, and being skilled in the principles of Prophetick Interpretation, he might of himself spell out the meaning. As for the first part, MENE, MENE, *He has numbred, He has numbred;* this by reading *Jeremiah*, chap. 25. 12. chap. 27. 7. and chap.

chap. 29. 10. where is expressly set down the duration of the Kingdom of *Babylon*, viz. *seventy years*, and till *Nebuchadnezzar's Sons son*, which time was then near expiring, he might I say well interpret [He has numbred, he has numbred] of the certain finishing of the number of the duration of the Kingdom of *Babylon*, to whose King the hand-writing is directed, and declare as in the next verse.

V. 26. God hath numbred thy Kingdom and finished it.

V. 27. But now for the interpretation of TEKEL. *He was weighed*, it is not improbable but that in the reading of TEKEL there might be a Paronomastical resonancy of words in his mind that would make the whole sense thus, TEKEL VEATTE KAL. He was weighed and thou art light; which *Daniel* expresses thus more fully to the King, *Thou art weighed in the balance and art found wanting*; that is, found to want weight, and therefore rejected as money illegitimate.

V. 28. PERES. And the Prophetick Analysis of the last, UPHARSIN [*and the Persians*] is manifestly Paronomastical, where he takes PERES by it self, which signifies a *Persian*, and in a Paronomastical allusion to the word [*Paras*] which signifies to divide, he makes out this full sense of UPHARSIN. *Thy kingdom is divided and rent from thee, and given to the Medes and Persians*. See Dr. H. More's Preface to his *Exposition* on the Visions of *Daniel*, Sect. 4.

V. 29. Kings of old, as *Munster* observes, were strict keepers of their word, and the veracity of *Daniel* being known, it had been the more inglorious here for him to have receded from it, as if he had sent for him to tell him, not what was true, but pleasing, and it may be he was so much humbled as to seek to ingratiate himself with so holy a man, who might intercede with God for him: These things might be. But it was most likely of all that so sad an interpretation might so enrage him and his Princes, that they would tear *Daniel* in pieces as a Traytor, and one that kept intelligence with *Cyrus* and the *Persians* that besieged the Town, and therefore it was an inspired fortitude in

Daniel,

Daniel, that he dared to make known to the King the interpretation of the writing. See the above mentioned *Preface*. But, as for *Daniel* as before he declined it rather than absolutely refused it, so here he rather admits in a passive way, than accepts the promised reward, so that there is not the least shew of inconstancy in him.

V. 30. *In that night*. In this night of revelling and deep security they confiding in the strength of their Walls, which were 32 feet thick and 50 feet high, as well as 385 furlongs in compass, as *Strabo* reports, and the River *Euphrates* that ran through the City was two mens height deep and two *Stadia* broad. But *Cyrus* having made for the purpose large and deep ditches, derived the water another way that night, and coming with his forces through the channel of the River, surprized the City in the midst of their drink and jollity.

V. 31. *And Darim the Mede*, the Son of *Cyaxares* King of *Media*, and Uncle to *Cyrus*, whom he set a-work first about two years after *Nebuchadnezzar's* death to rebell against *Astyages*, who in wrong to *Darius*, *Cyrus* his Uncle, possessed *Media* and *Persia*, and whom he vanquished: And *Darius* bestowed the Kingdom of *Persia* on his Nephew for his pains, and here it's likely by his advice he undertook this expedition, to whom therefore after the victory he delivered up the City and Kingdom of *Babylon*, and being so near of blood to the old Queen, and lookt upon as the Son of *Nebuchadnezzar* in a manner, and so called 'tis likely in courtship and compliment by him, he was taken for a right successour of *Belshazzar*, and so reckoned the next King of *Babylon* by *Daniel* in this place. See *Lydiat* Emend. Temp. A. M. 3446 and 3469. And thus suddenly begins the fatidical inscription on the Wall to be fulfilled, *Belshazzar's* Kingdom being given to *Darius the Mede*, who being about threescore and two years old, died in his Climacterical 63. And so the whole Monarchy passed to *Cyrus the Persian*; and thus was the Kingdom rent from *Belshazzar's* race, and given to the *Medes* and *Persians*, as the Prophetick Inscription foretold.

CHAP. VI.

ARG. Daniel is made chief of the three Presidents, which Darius set over his Kingdom. The other two Presidents, together with the Princes moved with envy, procure of Darius an idolatrous decree to entrap Daniel. Daniel accused of the breach of this decree, is cast into the Den of Lions. The God of Israel sends his Angel to shut the mouths of the Lions and saveth Daniel. The Lions that spared Daniel, streightway devour his Accusers, being thrown into their Den. Darius thereupon makes Proclamation through all his Dominions, that all Men fear and tremble before the God of Daniel.

IT pleased Darius to set over the kingdom an hundred and twenty Princes, which should be over the whole kingdom.

2 And over these, three Presidents, (of whom Daniel was first) that the Princes might give accounts unto them, and the King should have no damage.

3 Then this Daniel was preferred above the Presidents, and Princes, because an excellent spirit was in him, and the King thought to set him over the whole realm.

4 Then the Presidents and Princes sought to find occasion against Daniel concerning the kingdom: but they could find none occasion or fault: forasmuch as he was faithfull, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6. Then

6 Then these Presidents and Princes assembled together to the King, and said thus unto him, King Darius, live for ever.

7 All the Presidents of the Kingdom, the Governours and the Princes, the Counsellours and the Captains have consulted together to establish a royal Statute, and to make a firm Decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O King, he shall be cast into the den of Lions.

8 Now, O King, establish the Decree, and sign the writing, that it be not changed, according to the Law of the Medes and Persians, which altereth not.

9 Wherefore King Darius signed the writing, and the Decree.

10 Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication before his God.

12 Then they came near, and spake before the King concerning the Kings Decree, Hast thou not signed a Decree, that every man that shall ask a petition of any God or man, within thirty days, save of thee, O King, shall be cast into the den of Lions? the King answered, and said, The thing is true, according to the Law of the Medes and Persians which altereth not.

13 Then answered they, and said before the King,
K That

That Daniel which is of the captivity of the children of Judah, regardeth not thee, O King, nor the Decree that thou hast signed, but maketh his petition three times a day.

14 Then the King, when he heard these words, was fore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the Sun, to deliver him.

15 Then these men assembled unto the King, and said unto the King, Know, O King, that the law of the Medes and Persians is, that no Decree nor Statute which the King establisheth, may be changed.

16 Then the King commanded, and they brought Daniel, and cast him into the den of Lions: now the King spake, and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den, and the King sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel.

18 Then the King went to his palace, and passed the night fasting: neither were instruments of musick brought before him, and his sleep went from him.

19 Then the King arose very early in the morning, and went in haste unto the den of Lions.

20 And when he came to the den, he cryed with a lamentable voyce unto Daniel, and the King spake, and said to Daniel; O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the Lions?

21 Then

21 Then said Daniel unto the King, O King, live for ever.

22 My God hath sent his Angel, and hath shut the Lions mouths, that they have not hurt me : for as much as before him innocency was found in me : and also before thee, O King, have I done no hurt.

23 Then was the King exceeding glad for him, and commanded that they should take Daniel up out of the den : so Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the King commanded, and they brought those men which had accused Daniel, and they cast them into the den of Lions, them, their children, and their wives : and the Lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 Then King Darius wrote unto all people, nations and languages that dwell in all the earth, Peace be multiplied unto you.

26 I make a Decree, That in every dominion of my kingdom, men tremble and fear before the God of Daniel : for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven, and in earth : who hath delivered Daniel from the power of the Lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

The NOTES.

V. 1. **A**N hundred and twenty Princes. It seems *Darius* being old, above threescore years of Age, and sensible of what might be most safe, made a new division of his Kingdom into such a numerous multitude of Provinces, the lesser the Provinces were they being the more manageable and more easily ordered by their Governours, nor any one Province with the Prince thereof so able to make head against him and rebell.

V. 2. *Three Presidents.* Three *Sarkin*, which the Hebrews expound by *Soterim*, Exactours, as exacting or requiring an account of those hundred and twenty Princes of the Provinces, of what was expended and received, that the King should have no damage, or as the *seventy* render it, That the King might be eased of that trouble. See *Munster* on the place. And it seems *Darius* made *Daniel* the chief of those three Presidents for his singular Wisdom, Faithfulness and Honesty, besides his skill and Courage in Interpreting the Hand-writing on the Wall, that predicted the ruin of *Belshazzar*, which was the bringing in of *Darius*.

V. 3. *Thought to set him over the whole Realm.* And *Daniel* being one whom for his ability and integrity he could so fully confide in, and himself being old and affecting his ease, though sufficiently relishing the Title and Honour of an Emperour or Monarch, was inclineable to make *Daniel* his sole chief Minister of State, and as it were Vice-Roy over his whole Kingdom, eying onely one side of the business, and not considering how much it would displease the other Presidents and Princes, that not a *Native* but a *Captive* should under him be made the sole Ruler over his whole Empire.

V. 4. *Sought to find occasion.* Here those two peculiar Poisons in the Courts of Potentates, *Ambition* and *Envy* began violently to ferment in the breasts of the Presidents
and

and Princes, insomuch as, right or wrong, they were resolved to pretend some Crime against *Daniel*, to make him forfeit the King's favour and lose his Life. But his unblemished integrity in the administration of the King's Affairs, and in all Moral Conversation was such, that they could lay no hold on him there.

V. 5. *Except we find it against him concerning the Law of his God.* Not that they were not persuaded, that *Daniel's* worship of the God of his Fathers were as good if not a better and truer Religion than the worship of *Bel*, or any of the *Babylonian* gods, it being demonstrated by *Daniel* so repeatedly, by his true expositions of *Nebuchadnezzar's* dreams, and by his God's delivering the three Jews out of the fiery Furnace, and very lately by *Daniel's* interpreting the Hand-writing on the Wall, which things they could not be ignorant of, but they being mere Politicians, nor so sensible of any Religion as their own interest, and their hearts being envenomed with Pride and Envy, they would, though against their own Conscience, lay a snare for *Daniel*, in the pious and conscientious exercise of his Religion.

V. 7. *All the Presidents, &c.* This joynt consenting together of all the Grandees of his Kingdom, who might plausibly seem to understand better what was for the King's interest and the aggrandizing of him with his people, than his own single self, and the conclusion being not ungratefull to so mighty a Potentate, who several of them have affected divine honours while they were yet alive, as *Domitian* and others; these things all considered the plot is not unskillfully laid. Nor if we consider the Interdicts of the mystical King of *Babylon*, which have prohibited Divine Service and praying either to God, Saint or Angel for some years together, till addresses have been made to himself for Reconciliation from the party he was offended with, can this decree against the asking any petition of God or Man for thirty days or one single month, saving to *Darius* the King, when the Interdict here in England in King *John's* time by Pope *Innocent* lasted near seventy

seventy months, seem otherwise than not onely credible, but even tolerable, in these heathen Politicians, when his Holiness himself makes so bold with Religion, in Kingdoms where the true God is known, for his own interest. See *Fowles* his *History of Popish Treasons and Usurpations*, lib. 5. cap. 2.

V. 8. *Law of the Medes and Persians which altereth not.* See the Book of *Esther*, cap. 1. v. 19. There were certain laws amongst the *Medes* and *Persians* which were called *Immutable*, as those laws amongst the Romans called *Sacred*, which being past under a certain form, the King himself could not revoke or abrogate. See *Grotius* on the place. But this was not according to the mode of the *Babylonian* Monarchs, and haply they might think to ingratiate themselves the more with *Darius* the *Mede* by craving a decree from him after the mode of his own Country.

V. 9. *Darius signed the Writing*, it having such a shew of convenience from the common suffrage of all his Grandees and Ministers of State, as very requisite for the begetting an awfull respect, and as it were a divine reverence toward their Sovereign, and so to keep his Subjects in firm obedience. And he being old and timorous as well as lofty and ambitious might haply think it unsafe to resist the importunity of such a number of his Princes and Nobles.

V. 10. Notwithstanding this Decree, *Daniel*, having a firm Faith in the God whom he served and a greater sense of his Glory than his own safety, held on his pious Custom of praying to the God of *Israel* with his face turned toward *Jerusalem*, and his Windows open and on his knees three times a day, Morning, Noon and Evening, being neither ashamed nor afraid to doe his wonted duty to his Maker maugre all the malice and subtilty of his envenomed enemies.

V. 11. And now his enemies thought they had caught him sure in the snare they had laid for him.

V. 12. *Which altereth not.* See verse 8. The formality

lity of such a Decree consists in signing it with the Seals of the King and his Nobles, as *Grotius* has noted on *Ester*, chap. i. v. 19.

V. 13. *Of the Children of the Captivity.* This is put into the charge to aggravate *Daniel's* fault, that he being but a Captive in a strange land should be so presumptuous as so openly to transgress such a solemn and earnest Decree of the King as they pretended.

V. 14. *Was sore displeased with himself.* It's likely as he was aged, so he was not so quick witted as to smell out their malicious project against *Daniel* at his signing the Decree, though he discovered it now but too late. Wherefore it may be a seasonable monition to Monarchs and great Potentates, how they part with their own liberty by any Decree upon the importunity of their Grandees and Counsellours, especially when there is any turpitude in the Decree they are earnest for, lest thereby they intricate themselves in endless inconveniences, and be enslaved by them that ought to be their Subjects, and betray to utmost peril their most faithfull Friends.

V. 15. *Assembled unto the King.* The word in the Original [*Ragash*] is to assemble with some stir and tumult, which implies their earnest address to the King, and the vehemently and swaggeringly pressing the Immutability of the Decree, they having observed the King's inclination to save *Daniel*. Know, O King, that the law of the *Medes* and *Persians* is, that no Decree— be changed.

V. 16. *Then the King commanded, &c.* Being born down into it, by the importunate urging of the Immutability of the Decree, according to the law of the *Medes* and *Persians*, and though no law has a right to stand that is against the eternal law of God and Nature, yet *Daniel's* enemies having this pretence, and the King being timid and cautious and aware of his own danger, if he should enrage the generality of his Grandees and Nobles by defeating their eager malice against *Daniel*, was forced to grant the request. For success gives a gloss to wicked Machinations, but to be defeated in a malicious design, the disappointment and shame

shame would cast the designers into a fit of impatience and fury. *Whom thou servest continually*: That is, constantly, not onely praying to him duly every day thrice a day, but doing this even then, when thou art in peril of thy life for so doing. This shews the King to have been surprized in granting the decree, and to disapprove of his own action, he being a Prince of much humanity, and having a sense of piety also, though sway'd to things less agreeable thereto through his own infirmity, and by the overpowering Politicks of his Courtiers. *He will deliver thee.* So he hopes upon his recalling to mind the deliverance of his three Countreymen out of the fiery furnace, and so wishes, out of his kindness to so pious a person and usefull a subject.

V. 17. *That the purpose might not be changed.* That the King might not change his purpose and save *Daniel*, for this end the Grandees sealed the stone; but the King, that the Grandees might not murder *Daniel* some other ways, if the Lions forbare him.

V. 18. The good-natur'd Prince did not conceal his solicitude and affection for his faithfull subject *Daniel*, though of another Religion from his.

V. 20. *With a lamentable voice. Voce lacrymabili* the Vulgar Latine has it. He spake to him with tears down his cheeks, and a tone answerable thereto. Which is no Indecorum in this benign Prince, *Homer* bringing in his greatest Heroes weeping upon occasion. And what *David* did upon the death of *Abolon* all know. *Servant of the living God.* Not of stocks, or stones, or metals of what value soever, who can neither save themselves nor others. *Able to deliver thee.* For *Darius* did not at all question his willingness, being himself of so good and benign a nature, and knowing what a faithfull and constant worshipper *Daniel* was of his God. And *Darius's* neither Philosophy nor Religion reached so far yet as to know that the God of *Daniel* was the Omnipotent Maker of heaven and earth.

V. 22. *My God has sent his Angel.* As there was an Angelical appearance in the fiery furnace that saved the
three

three children from harm. *And hath shut the Lion's mouth.* This is that which the Apostle alludes to, *Heb. 11. 33.* Who by faith stopped the mouths of Lions, quenched the violence of fire. For their faith in God procured this Angelical assistance to the three children in the fiery furnace, and to Daniel in the Lion's den. Nor was Daniel's faith presumption, he being so holy and innocent a person as is intimated in the residue of the verse.

V. 23. *Because he believed in his God.* His faith therefore stopped the mouth of the Lions, as the Apostle above declares.

V. 24. *Or ever they came to the bottom.* This shews they were very sharp set however they were charmed from meddling with Daniel, and that it was a supernatural power that hindered them from seizing on him. But that their wives and children as well as the Accusers themselves were cast into the Lion's den, this was the excess of indulgence to a just rage and indignation against so horrid a villany committed against so holy and innocent a person, and so dear to Darius the King.

V. 26. As Nebuchadnezzar did upon the miraculous deliverance of the three children out of the fiery furnace, chap. 3. 29. so does Darius upon Daniel's deliverance from the Lion's den, a great pang of Religion took them toward the God of Israel upon these surprizing miracles, which made them acknowledge that he had a Power and Empire surpassing the greatest Monarchs on earth, and such as had no end, though, as I noted above, neither of their Philosophies reached to the true knowledge of the God of Israel, as Maker of Heaven and Earth, but onely as of a powerfull Tutelar God of that nation, and so they ceased not to serve *Eel* still their own god, or god of the Babylonians. And reason of State held them to their wonted superstition.

V. 27. *In heaven and on earth.* On earth as in those instances of the deliverance of the three children and Daniel; In heaven as in that voice from heaven, chap. 3. v. 31. which was a dreadful prodigy.

V. 28. *In the reign of Darius.* During his reign Daniel continued in *Babylon*, which reign was but short, he entering but when he was about 62 years old, and dying in his Climacterical. But during the time he reigned Daniel was in great favour with him, but upon his death he removed into *Persia* and lived in great honour under *Cyrus*; and this may be said in counterdistinction to his condition in *Belshazzar's* time, who took little notice of him, who yet reigned about 18 years. See *Tho. Lydiat*.

CHAP. VII.

ARG. Daniel's *Vision*, in the first year of *Belshazzar*, of four Beasts betokening four Kingdoms or Empires. The everlasting Kingdom of God or Christ raised within the succession of these four Kingdoms; as is farther understood by a full interpretation of the *Vision* to Daniel by an Angel.

IN the first year of *Belshazzar* King of *Babylon*, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

2 Daniel spake, and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, divers one from another.

4 The first was like a Lion, and had Eagles wings: and I beheld till the wings thereof were pluckt, and it was lifted up from the earth, and made stand upon the feet as a man, and a mans heart was given to it.

5 And

5 And behold, another beast, a second, like to a Bear, and it raised up it self on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo, another like a Leopard, which had upon the back of it four wings of a fowl, the beast had also four heads; and dominion was given to it.

7 After this I saw in the night-visions, and behold, a fourth beast, dreadfull and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was divers from all the beasts that were before it, and it had ten horns.

8 I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns pluckt up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wooll: his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued, and came forth from before him: thousand thousands ministred unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then, because of the voice of the great words which the horn spake: I beheld even till the

beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away : yet their lives were prolonged for a season and time.

13 I saw in the night-visions, and behold, one like the son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this : so he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, are four Kings, which shall arise out of the earth.

18 But the Saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was divers from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet,

20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth

mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the Saints, and prevailed against them ;

22 Untill the Ancient of days came, and judgment was given to the Saints of the most High ; and the time came that the Saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be divers from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom, are ten Kings that shall arise : and another shall rise after them, and he shall be divers from the first, and he shall subdue three Kings.

25 And he shall speak great words against the most High, and shall wear out the Saints of the most High, and think to change times and laws : and they shall be given into his hand, untill a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me : but I kept the matter in my heart.

The NOTES.

V. 1. **I**N the first year of *Belshazzar* (the Son of *Evilmorodack* and Grandchild of *Nebuchadnezzar*, the last King of *Babylon* of his race, and who was slain by the *Medes* and *Persians*, the City *Babylon* being taken by *Cyrus* in the eighteenth year of *Belshazzar*'s reign, according to *Tho. Lydiat*.) had *Daniel* a divine Vision communicated to him in his sleep. For Prophetical Visions are communicated either way, either sleeping or waking, and they are either way truly divine. The sum of the matters of which divine dream *Daniel* set down in writing, and declared as follows in verse 2, &c. And that is here done still in the Chaldee tongue, this Vision of the *four beasts* answering so accurately to that of the Statue of *four metals*, and therefore for the greater satisfaction and confirmation of *Daniel*'s interpretation thereof, this divine Vision or dream is put into the same language, viz. the *Syriack* or *Chaldee* as an Appendage to that brief *Chaldee Chronicle* of the *Babylonian* Kings, and the affairs of the *Jews*, to wit, of the most notable things that happened betwixt them from the time of *Nebuchadnezzar*'s dream of the Metalline Statue, to the reign of *Darius* the *Mede* inclusively.

V. 2. By the *great Sea* in this place, according to the prophetick style, are understood vast multitudes of people that overspread the face of the earth, as the waters of the Sea doe. By the *Winds*, which are invisible, are understood either the *Invisible Powers*, viz. the Aerial Genii or Angels, which are called *Ruchoth venti*, Zach. 6. and Psalm 104. 4. or else the ambitious and unquiet minds of great Princes and Politicians with their Grandees and Ministers of State, and those blusters they make in the world by their impetuous activity to begin or increase their dominion, and to enlarge it into a more absolute Empire. See Dr. *H. More* on the place.

V. 3. These

V. 3. These four great Beasts are the same four Empires that were prefigured by the Statue of four metals, the Babylonian, Medo-Persian, Greek and Roman. And in that they are represented as coming up from the Sea, it is a sign the Vision reaches the Original or beginning of every one of them. But their coming out of the Sea together, is not that they rose all at once, but is so expressed to strike the fancy more strongly, which is the embellishing of the outward Cortex of the Prophecy. And though they be said to be divers one from another, yet all agree in this, that they are *such wild Beasts*, by which is understood their Cruelty and Idolatry, as *Grotius* notes out of *Jacchiades*. Which character of these four wild Beasts is exquisitely well opposed unto the Kingdom of the Son of man, all along distinct from the other four Kingdoms, who came to erect the Empire of Love and Charity, and of pure Religion, the worshipping the Father in spirit and in truth.

V. 4. This first Beast, a Lion, is the Babylonian Kingdom, and *Nebuchadnezzar* is described in *Jeremiah* by this animal. See chap. 4. 7. and his Eagles wings betoken the quickness of his dispatch in his expeditions and conquests, expressed also in the same Prophet by the flight of an Eagle, chap. 4. 13. and chap. 40. They may denote also the haughtiness of his spirit, of which *Isaiab* taxes him, chap. 14. v. 14. which pride and haughtiness his Grandchild *Belshazzar* did also inherit, *Dan.* 5. 25. nor can *Darius* that succeeded him be excused from pride that he so easily swallowed down the motion for the decree his Princes suggested to him, *Dan.* 6. 7. And the whole succession of the Kings of Babylon and the Kingdom under them being looked upon but as one Beast by a Prophetick *Henopæia*, whatever besell any particular King is referred to the Beast. To the plucking therefore of the Lion's wings wherewith he was lifted from the earth is referred *Nebuchadnezzar's* dejection, when instead of being lifted up on high with his wings from the earth he was seen to graze on the ground with Oxen. The wings also of the Lion were pluckt in his Son *Evilmorodack's* days, when *Media* by *Cyrus's* rebellion against *A-*
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Syages was rent from the Kingdom of *Babylon*, but most notoriously pluckt in what befell his Grandchild *Belshazzar*, who was humbled with a witness at the hand-writing on the Wall, *Dan.* 5. 6. But now, lastly, the Lion standing on his feet as a man, to this particularly is referred *Nebuchadnezzar's* recovery out of his *Boambrropy*, when out of the depravedness of his imagination he was seen to go on all four like a beast. But the man's heart signifying the use of reason and humanity, this is referrable not onely to *Nebuchadnezzar's* recovery out of his delirancy, and to his humble professions touching the God of *Israel*, chap. 3. 28. chap. 4. 34. But to *Evilmerodack's* good usage of *Jehoiakim* King of *Judah*, *Jer.* 52. 31. And *Darius* his singular humanity and kindness to *Daniel*, chap. 6. v. 14, 16, &c. These Characters, and for that these four Beasts answer to the four Metals in the Statue, and that the Golden head there is certainly the *Babylonian* Kingdom, may assure us that the *Lion* is also the same Kingdom.

V. 5. The Lion being the *Babylonian*, the succession of the four Empires in History will secure us that the Bear is the *Medo-Persian* Empire, so that it is needless to note that *Persia* is notorious for breeding the fiercer sort as well as great plenty of those Animals, or that the *Persians* resemble a Bear in their abstinence and hardship. But this Bear is said to raise its self on one side, because dividing the World into two parts, *Jews* and *Gentiles*, the *Persian* Monarchs were kind to the *Jews*, and exercised their Hostility onely against the *Gentiles*. See *Isa.* chap. 44. 28. The three ribs in the mouth of the Bear, according to some, is *Persia*, *Media* and *Chaldea*, according to others the three coasts of the world subdued by the *Persian* Monarchs, by *Cyrus* the *Eastern* part, by *Cambyfes* the *Southern*, viz. *Egypt* and *Ethiopia*, and by *Darius Hystaspis* the *Northern*, namely the *Scythians*. And that voice bidding it devour much flesh, is the instigation of them by divine Fate to be a scourge to the wicked world, the civilized parts especially, which were grown rich and luxurious, to make a spoil of their riches, which in the *Onirocritick* is understood by flesh; which was notably

notably fulfilled in *Cyrus* his vanquishing *Craesus* King of *Lydia*, and *Belshazzar* King of *Babylon*.

V. 6. Succession here again will assure us that this is the *Greek* Empire, because the *Medo-Persian* was put an end to by *Alexander*, whose victories with his armies were so swift, that in this regard a *Leopard* is a fit Symbol of this Empire, that Animal, besides the extraordinary swiftness of it, jumping upon his prey, as Naturalists observe. And there was a wonderfull dispatch in *Alexander's* Conquests, who in the space of six years subdued not onely all *Asia*, but a great part of *Europe* and *Africk*. The four wings on the back of this *Leopard*, as wings, denote also the celerity of *Alexander's* Conquests and speedy division of his Empire into four Kingdoms, which the wings as four prefigure. Which is also prefigured by the four heads, as the division of the *Roman* Empire into ten Kingdoms by ten horns, and it was still one *Greek* Kingdom, as the other one *Roman*. For one Beast can stand but for one Kingdom. Those four heads that succeeded *Alexander*, were *Cassander*, to whom was allotted the Kingdom of *Macedonia*; *Ptoleceus Lagi Fil.* to whom *Egypt* and *Africk*; *Lysimachus*, to whom *Thracia*; and *Antigonus*, to whose share *Asia minor* fell, according to *Diodorus Siculus*. And that dominion is said to be given to this *Leopard*, it seems to imply that *Alexander's* Conquests were so marvellous, that the Empire he acquired was rather a mere gift of Divine Providence, than any Acquist by his own strength, policy or vigilancy. See Dr. *H. More* on the place.

V. 7. In the night-visions. In this divine or supernatural dream communicated to *Daniel* from God. A fourth Beast; which is the fourth Empire, viz. the *Roman*, for what Empire should succeed the *Greek* or *Macedonick* Empire but the *Roman*, that vanquished it as the *Greek* the *Persian*, and the *Persian* the *Babylonian*. That this fourth Kingdom is the *Roman* is demonstrated against *Grotius* Synopf. Prophet. Book 2. Chap. 13. And as this Kingdom is typified, chap. 2. by the iron legs of the Image, so the strength of it here is set out by its great iron teeth. Both import that it is strong

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exceedingly. For so is that metal. And the courage, cruelty and exceeding largeness of the Roman Empire must needs make it *dreadfull and terrible.* And for the enormous cruelty of this Empire, which was found so salvage that no one *species* of wild Beast could sufficiently set out the direfulness thereof while *Pagan and Paganochristian*, the horrid persecution of the Primitive Christians, and that no less of the *Evangelici* under the *Papacy*, is too ample and astonishing a monument. *And stamped the residue with the feet.* What it could not tear in pieces with its iron teeth, and so swallow down and digest into its body, and so make it part of the Roman Empire: by the extreme parts of the Empire which answer to the feet, it grievously annoyed and harassed, abetting any that would infest and invade those people that they found so refractory, and giving them as a spoil to them, &c. *Divers from all the beasts.* Forasmuch as they being absolute Monarchies, this fourth Beast consisted of two Consuls and a Senate, and in after-times of a mingle-mangle of Popes and Emperours, &c. *And it had ten horns,* answering to the *ten toes* of the iron legs of the Image. These ten Horns must be the Roman Empire divided into ten Kingdoms after the Empire became Christian, and was beginning to Paganochristianize, and grow Idolatrous again. This therefore is the Time, and there the ten Horns of the Beast.

V. 8. *I considered the Horns.* Which is said to excite us to a close consideration of these Horns to see what we can espy there. And there we may observe another little Horn come up amongst them, but different from the rest. This therefore is an Additional to the ten Horns here as the *two-horned Beast* and the *Whore* are Additionals to the ten-horned Beast, *Apoc.* chap. 13. and 17. Which most peculiarly is the Papal Polity or Hierarchy. But *the three first horns, i. e.* of the first kind or first mentioned which were pluck'd up before him, that is, removed out of the Pope's sight, is the Power, 1. of the *Greek Emperours* extending into *Italy*; 2. of the *Lombards*, and 3. of the *Franks* continued in the Empire of *Germany*. All these three Powers or Horns

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he made shift to rid himself of, that he might the more easily domineer in *Italy* without any corral. But this was not till he had grown to that rampancy of power, that he would excommunicate and depose Kings and Emperours, and had made himself in effect sole Emperour of Christendom. And in that it is said, that in this Horn were *eyes like the eyes of a man*; this shews a notorious difference betwixt this Horn and the other *ten*, and that he would prove the guide and ruler of the rest, themselves being destitute of sight; and the Papal Hierarchy how cunning and quick-sighted a Polity it has been all History rings thereof, and how far they pretend and how active Assistents they are even in civil affairs. But it is yet a more peculiar character of distinction betwixt this *Hierarchical* power in the Empire, and the *Secular* of the ten Kings, in that in matters of Faith and Religion they are to have no eyes of their own, but to profess and believe as this *Horn*, who pretends to have the *only eyes*, tells them, and so to be led in a blind implicit faith, to believe and profess any thing that makes for the power, wealth and honour of the Popedom. And lastly, though this little Horn pretend to the only true insight and infallibility in matters of Religion, as if he were inspired from *God*, yet the Prophecy insinuates, that they are but the eyes of a *Man*, and are so called, and consequently of that *Man of sin* or Antichrist, that exalts himself above all that is called God or worshipped. And the Ancient Fathers generally understand this little Horn of Antichrist. And that character of a *mouth speaking great things*, nothing can be more fitly apply'd than this to the Popes of *Rome*, as they are set out by their *Canonists* and other displayers of their greatness. See Bishop *Downham* in his Treatise *de Antichristo*, Part 1. lib. 4. that whole fourth Book, or Dr. *H. More*, what he has culled thence on this place.

V. 9. *Till the thrones were cast down.* The word in the Original might as well be rendred *set down* or *erected*, which is the most natural sense, and most coherent with what follows. The Ancient of days here is God the Father, who though he is not before the other two *Hypostases* of the

blest Trinity in time, yet he is in order of nature. The *whiteness* of the *hair* of his head denotes mature counsel and judgment, with a *sutableness* to his title of the Ancient of days, and the *whiteness* of his *garment* is pure unspotted righteousness, and impartiality in judging of causes. His *throne* like a *fiery flame*, and *wheels* like *burning fire*, is a description of the Divine *Shechinah*, not much unlike that in *Ezekiel*, chap. 1. and 10. This is a Chariot-like Throne, as that a Throne-like Chariot; and as the wheels there as well as the living creatures are Angelical, so there are Angels here innumerable in this great Session sitting with the Ancient of days, or assisting while he sits on his Imperial Throne drawn with wheels, Angelical wheels, by whose ministry is the Revolution of all States and Kingdoms.

V. 10. *Came forth from before him.* Out of his mouth, says *Grotius* from the Chaldee. And therefore is not unlike that blast of fire and flaming breath, 2 *Esd.* 13. and suits excellently well with that passage, 2 *Thes.* 2. that tells us that the Lord will consume Antichrist with the spirit of his mouth, and destroy him with the brightness of his coming. This may denote the operation of the spirit which is resembled to fire, and the stream coming forth from the Ancient of days be a Symbol of the procession of the Holy Ghost, which proceeds from the Father as well as from the Son. But whereas it is said, *the Books were opened.* This corresponds with *Apoc.* 20. 11, 12. and reaches to the final Judgment immediately preceding the Conflagration, and then the fiery stream out of the mouth of the Ancient of days will call also for another sense (for one Symbol in the same Prophecy sometimes signifies more things than one) it will signify that final Sentence, *Depart from me ye accursed into everlasting fire.* See *Isa.* 30. 33.

V. 11. *The great words which the horn spake.* For it had a mouth speaking great things, v. 8. For that Hierarchical Polity, or Papal Hierarchy which is this little Horn, utters such things as these. That the Pope is above all Kings and Emperours. That by certain words they can turn a piece of bread into a man, nay into a God in a manner.

manner. That they can consecrate Images to effectually keeping off thunder and lightning, and the incursion of enemies. That the Pope is the supreme Deity on earth. That his Tribunal and God's is all one. That he has the disposing of Kingdoms, can pull down one and set up another. That he can change the nature of things, make Injustice Justice, and Wrong Right. That it is Sacrilege to doubt of his power. That he has dominion over Angels, Purgatory and Hell. See Bishop Downham in the Book above-cited. *I beheld even till the Beast was slain*, and with the Beast the false Prophet, for that in an Elliptical way is intimated and supplied in the *Apocalypse*, chap. 19. 20. And the Beast was taken and with him the false Prophet, which is this little Horn. These both were cast alive into a lake of fire burning with brimstone, which answers to these words of *Daniel*, *His body was destroyed and given to the burning flame*, which intimates the means by which he was slain and destroyed, these things come to pass under the seventh Vial.

V. 12. As if he should say, If any one shall be so curious as to enquire what became of the rest of the Beasts, the other three above-mentioned, let that suffice that their dominion was taken away, and that they had their set periods of time allowed them by the doom of the Ancient of days. This is enough as touching them, but the great business of all is touching the fourth Beast the *Roman Empire*, forasmuch as the true Church of Christ for so long a space of time is so much concerned therein, and therefore that deserves more special observation and enlargement. And therefore he holds on.

V. 13. *Like the Son of man*. The Son of man is a Title which Christ so inculcatedly assumes to himself, to whom the Kingdom does belong, that it is impossible but that he should have a regard to this very place in his so perpetually using that style touching himself. And therefore it being Christ, it is plain that the second *Hypostasis* of the holy Trinity is here exhibited in this divine Vision as well as the first and third; as I have noted they all three
are

are in the Vision of *Ezekiel*. *Came with the clouds of heaven*. This passage our Saviour seems to allude to in his answer to the high Priest, *Mat. 26. 64.* where he tells him, *He shall see the Son of man coming in the clouds of heaven*. And to be carried in the clouds of heaven, denotes that a King shall be master of his enemies and get glorious Victory, saith *Achmetes*. Christ therefore coming as it were in the head of the *Roman Army*, to destroy the murtherous Jews, and establishing thereby his Church or Kingdom in the *Roman Empire* especially, fulfilled his own prediction.

V. 14. Some of all people shall serve him in the pure Apostolick way of doctrine and worship, and indeed the whole *Roman Empire* in a manner did so for a while after *Constantine's Conversion*, till the Apostasie came in. Which small interval of time in this Vision is not taken notice of, as being less considerable. But in the mean time it may be here reasonable to note, that this right of the Kingdom being given to the Son of man, answers to the first Vision of the Seals, the Vision of the Heros on the white Horse, with a bow in his hand, and who had a Crown given unto him, *Apoc. 6. 2.* the right of the imperial Crown. *Is an everlasting dominion*. The true Church which is the genuine Kingdom of Christ and of which he alone is the Head, as being universal, never yet from the beginning thereof has failed, nor ever will fail to the end of the world.

V. 15. *Daniel* was very anxious to know what the meaning of this Vision might be.

V. 16. *Daniel* came to one of the assistant Angels in this great Session, not to those that were placed on Thrones; and asked him the plain meaning of this prophetick Parable, which he told him in manner as follows.

V. 17. These four great Beasts are four Kings, with their Kingdoms or Empires, *Babylonian, Medo-Persian, Greek and Roman*. And they are said to arise out of the earth, as being but earthly Kingdoms minding earthly things here below, whenas the true Kingdom of Christ is heavenly-minded, and have their thoughts carried above where

where Christ sits at the right hand of God. In all likelihood this is intimated by *earth*, else it would have been said as at first they rose out of the sea, v. 3.

V. 18. The most High here seems to be Christ, who is called in the *Apocalypse*, *King of Kings*, and *Lord of Lords*. This is to be fulfilled in his Millennial Empire, when the Kingdom of the *Stone* shall become the Kingdom of the *Mountain*, and fill the whole earth. And this Kingdom the Saints shall possess for ever and ever, that is, The true Church of Christ shall never fail till the end of the world. Thus far the Angel in general.

V. 19. *Know the truth*, the true and plain meaning. The explication of this verse is already set down upon verse the 7th.

V. 20. *Of the other which came up*. Of that other especially. For the Angel's interpretation is most spent in describing it, v. 24, 25, 26. *And before whom three fell*, Those three I above-named on verse 8. *that Horn that had Eyes*: And would admit no other Horn to have eyes besides its self, especially in spirituals. *And a month that spoke very great things*, such as are mentioned upon verse 11. *Whose look was more stout than his fellows*, i. e. That had a bold assured look, affecting the greatest grandeur imaginable, as pretending to be Lord of the whole world. In whose presence his Fellow-horns did but sneak, as whose stirrup they are fain to hold, even Emperours themselves as well as Kings and other Princes, when this little Horn is to ride on horseback, and to bear on their shoulders his chair when he will be carried in state, to hold the bason and towel when he washes his hands, and in publick Assemblies to sit at his feet, and if they will not be dutifull enough, to be trod upon by his feet, as *Frederick Barbarossa* was served by Pope *Alexander* the Third, who treading upon his neck in the sight of the people, with a big look and loud voice abused that of the Psalmist to his barbarous insultation over the Emperour. *Super aspidem & leonem ambulavis*, &c. Thou shalt tread upon the lion and adder, &c. These hints are enough to shew how fully

fully this part of the Prophecy is accomplished, viz. *Whose look was more stout than his Fellows.*

V. 21. The same Horn, namely the little Horn, i. e. the Papal power by using the forces of the ten Horns, or secular power makes War against the Saints, the true Apostolick Church, that cannot close with the gross corruptions and idolatrous usages of the little Horn. This answers to that of the *Apocalypse*, chap. 13. v. 7. And it was given unto him to make War with the Saints, and to overcome them. It is spoken there of the ten-horned Beast, as the Executioner of the War, but in *Daniel* of the little Horn, as the Instigator or Authorizer thereof. But this in the mean time is an evident sign, that the times of the little Horn, are the times of the ten-horned Beast healed, which are the times of the Apostasie of the Church.

V. 22. The little Horn wholly prevailed against the Saints till God so effectually convinced the world of the truth of their cause, that the Saints at the partial fall of the great City, *Apoc.* 11. got possession of part of the Kingdom out of the hands of Antichrist, and in due time under the seventh Vial, *Apoc.* 16. and 19. will be seized of the rest.

V. 23. The fourth Kingdom upon Earth is the Roman State or Empire, which is said to be *divers* from all Kingdoms, as having a political Constitution differing from them, as has been noted above, and to devour the whole earth, in regard of its vastly extended Conquests, which therefore ill suits with *Grotius* his conceit, that it is the Kingdom of the *Lagide* and *Seleucide*.

V. 24. And another shall arise after them. Another King shall arise immediately after them, or shall arise behind them. For so the Seventy render it, and the Hebrew word may signifie so, and intimate that this little Horn, the Pope or Papal power, so arose as if he had stolt behind the ten Horns, they not being aware of him, as having no eyes, but he the eyes of a Man, of a cunning perspicacious Politician. And this King is said to be *divers* from the rest, as being *Rex Sacrorum* an Ecclesiastick Potentate,

Potentate, but the other ten Kings *Laicks* or *Civil* Potentates. And those three Kings which he is said to humble, subdue or supplant are three whose dominions extended into *Italy*, as *Leo Isaurus* the Greek Emperour, whom he excommunicated, and made his Subjects of *Italy* revolt from their Allegiance because he was against Image-worship. The *Lombards*, whose Kingdom he caused by aid of the *Franks* to be wholly ruinated to get the Exarchate of *Ravenna* for a Patrimony to *St. Peter*. And lastly, the Emperours of *Germany*, whom from the days of *Henry* the Fourth he excommunicated, deposed and trampled under his feet, and never suffered to live in rest till he had made them quit their Interest in the Election of Popes and Investiture of Bishops, and what ever remainder of Jurisdiction they had in *Italy*. See *Mr. Mede* Epist. 24. Thus did this Horn with eyes whose look was more stout than his Fellows.

V. 25. *Shall speak great words.* The Original has onely [words] but [great] is safely added from what occurs, v. 8. 11, 20. And *Apoc.* chap. 13. v. 5, 6. may be a fit Commentary on those passages. And there was given unto him a mouth speaking great things and Blasphemies. Where *great things* is expounded by *Blasphemies*. But here it is reasonable to note, how well the deeds of the little Horn suit with those of the ten-horned healed Beast, who is but the Abettour and Executioner of what the two-horned Beast would have. And therefore when it is said the little Horn here speaks great words against the most High, it is all one, as if it were said of the ten-horned Beast in the *Apocalypse*. For this which is said of the ten-horned Beast is to be lookt upon as the mere *Echo* of the *Draconick voice*, of the Beast with *two Horns*, who is the maker of the Image of the Beast, *Apoc.* 13. as the *Echo* is the Image of the first voice. But he is said to wear out the Saints of the most High, viz. by Imprisonments, Confiscation of Goods, by Burnings, Croysades and Massacres, upou which this little Horn will put the *ten Horns*, as his occasions require. And the sense of his intending to change times and

laws, is his purpose of altering the primitive simplicity of the Christian Religion into a Constitution that best serves the Interest of his papal Kingdom. All superstitions never so idolatrous, all doctrines never so monstrous, pass into a law and decree if they serve this end. This putting all therefore upon the little Horn here in *Daniel* does, as I intimated even now, answer to the two-horned Beast (*Apoc.* 13.) his making the Image of the old Dragonick Beast, and causing the *Roman Empire* to put on the new again of Paganism. So admirably do these two Prophecies give light one to another. And it being given into his hand to doe this for *a time and times and half a time* intimates that the ten Horns will assist and comply with him for such a time. And it is forty two months, equal to this time and times and half a time, that the ten-horned Beast is said to make War against the Saints. *Apoc.* 13, &c. See Dr. H. M. his *Exposition* on this place.

V. 26. But the Judgment shall sit. Namely to judge the little Horn or papal Hierarchy, which is the two-horned Beast in the *Apocalypse*, or the Whore of *Babylon*. To this alludes that saying of the Angel, *Apoc.* 17. I will shew thee the *Judgment* of the great Whore, &c. And part of this Judgment is menaced against this *Jezebel*, *Apoc.* 2. 20. and was fulfilled in the Reformation. And mention thereof again made, *Apoc.* 15. 4. in those words. *For thy Judgments are made manifest.* And this is the former part of the execution of the Sentence against the little Horn or great Whore. But whereas it is said, they shall *take away his dominion to consume and destroy it to the end*, that intimates the execution going on in the Seven Vials. By that time all the Vials be poured out upon the two-horned Beast, the little Horn with eyes or the false Prophet, his dominion shall be quite destroyed or consumed, which is the second part of the executed doom on the little Horn, and will be completed under the seventh Vial, with which the Vision of that divine Heros on the white Horse, with a sword

a sword coming out of his mouth, doth Synchronize. See Dr. H. M. on the place.

V. 27. The true Church then consisting of Jew and Gentile will overspread all. This is to be accomplished under the second and third Thunders. And I think no body can doubt but that the people of the Saints of the most High are the truly Catholick and Apostolick Church, if we consider the description of the new Jerusalem in the *Apocalypse*. And the most High is Christ, who there is termed *King of Kings and Lord of Lords*, and the Messiah will be acknowledged in those days to be such both by Jew and Gentile. *Whose Kingdom is an everlasting Kingdom*, not to end upon earth till the last Thunder or Conflagration, according to the tenour of the *Apocalypse*. And all dominions shall serve and obey him. All Nations and Kingdoms shall willingly submit themselves to, and enjoy themselves in, this mightily extended and overspreading Kingdom of the Son of Man, which the Ancient of days had assigned to him. Which well may be called the Kingdom of the Son of Man, in counter-distinction to those other four Kingdoms which are set out by cruel ravening Beasts, tearing and trampling all under their feet and forcing men to blind obedience with salvage violence, as was usual in the Kingdom of Antichrist or little Horn with eyes, that would let no body see but himself. But certainly the Kingdom of the Son of Man will be a Kingdom of unaffected Prudence, defecate Reason, and holy Love. For this is the true Man, the rest in us is but common to us with Brutes.

V. 28. *But I kept the matter in mine heart.* That is, I committed it carefully to my memory, so that I might be sure to transcribe it right, as being a wonderfull instance of divine Providence and Prescience to all Posterity: As certainly this Prophecy is if not distorted from the easie and genuine sense thereof to please a party. But I must not omit to note one thing more upon this last verse, which is this: That those passages [as for me Daniel] and [I kept the matter in mine heart]

do fairly assure us that *Daniel*, as of this Vision, so of all the Historical matter written in *Chaldee* in the foregoing Chapters, was himself the Writer. But why he wrote the five following Chapters in Hebrew, I have intimated in the Preface.

CHAP. VIII.

ARG. *Daniel's Vision of the Ram and He-goat in the third year of Belshazzar, and of the pollution of the Sanctuary by the little Horn out of the He-goat for 2300 Evening-mornings. The Interpretation of the Vision by the Angel Gabriel.*

IN the third year of the reign of King Belshazzar, a vision appeared unto me, even unto me Daniel; after that which appeared unto me at the first.

2 And I saw in a vision (and it came to pass when I saw, that I was at Shushan in the Palace, which is in the Province of Elam) and I saw in a vision, and I was by the river Ulai.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a Ram which had two horns, and the two horns were high: but one was higher than the other, and the higher came up last.

4 I saw the Ram pushing west-ward, and north-ward, and south-ward: so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became great.

5 And

5 And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

6 And he came to the Ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the Ram, and he was moved with choler against him, and smote the Ram, and brake his two horns, and there was no power in the Ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the Ram out of his hand.

8 Therefore the he-goat waxed very great, and when he was strong, the great horn was broken: and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 And it waxed great, even to the host of heaven, and it cast down some of the host, and of the stars to the ground, and stamped upon them.

11 Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And an host was given him against the daily sacrifice, by reason of transgression, and it cast down the truth to the ground, and it practised, and prospered.

13 Then I heard one Saint speaking, and another Saint said unto that certain Saint which spake, How long;

long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be troden under foot ?

14 And he said unto me, Unto two thousand and three hundred days ; then shall the sanctuary be cleansed.

15 And it came to pass, when I, even I Daniel had seen the vision, and sought for the meaning, then behold, there stood before me as the appearance of a man.

16 And I heard a mans voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17 So he came near where I stood : and when he came, I was afraid, and fell upon my face : but he said unto me, Understand, O son of man ; for at the time of the end shall be the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground : but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation : for at the time appointed the end shall be.

20 The Ram which thou sawest having two horns, are the Kings of Media and Persia.

21 And the rough Goat is the King of Grecia, and the great horn that is between his eyes, is the first King.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressours are come to the full, a King of fierce counte-

countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power : and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand, and he shall magnifie himself in his heart, and by peace shall destroy many : he shall also stand up against the Prince of Princes, but he shall be broken without hand.

26 And the vision of the evening and the morning which was told, is true : wherefore shut thou up the vision, for it shall be for many days.

27 And I Daniel fainted, and was sick certain days ; afterward I rose up, and did the Kings business, and I was astonished at the vision, but none understood it.

The NOTES.

AS in the *Opened-book-prophecy* of the *Apocalypse*, after the first two Visions that reach from the beginning of the Church to the seventh Vial inclusively, or to the descending of the new *Jerusalem*, the Visions that follow and respect that time are but partial, and relate but to some part of the time ; so here in *Daniel*, after the two Visions, the one of the Statue consisting of four Metals, the other of the four Beasts, which are each from the beginning of the *Babylonian* Empire to the Millennial inclusively, the Visions that follow respect but part of that time, as this of the *Ram* and *He-goat* concerns the times of the *Medo-Persian* and *Greek* Empire onely, in the proper sense of them.

V. 1. In the third year of *Belshazzar* King of *Babylon*, and immediate predecessour to *Darius* the *Mede*, a Vision appeared to *Daniel*, not in his sleep but when he was awake, and up and abroad, about three years after that which he saw at first, chap. 7.

V. 2. Here is mention of this *Shusan* or *Susa*, being in the Province of *Elam*, that is, *Elymau*, because *Elam* is the name of the *Persian* people, and that Empire so much concerned in this Vision. And the River *Ulai* is that which Historians and Geographers call *Ulcus Fluvius*, which rises in *Media*, touches upon *Susa*, and at last discharges it self into the *Persian* gulf.

V. 3. *Daniel's* saying he lift up his eyes and saw, naturally implies that he was awake, and that it was not a Night-vision but a Day-vision, and that he was really by the River *Ulai*, and had some charge there in *Susiana*, it may be conferr'd on him by *Evilmerodack*, and continued in *Belshazzar's* reign at least till that time. The Ram which he there saw denotes the *Medo-Persian* Empire, from a Paronomastical allusion which the Hebrew word (that signifies both stoutness and courage, and also a Ram), has to *Elam* the *Persian* people. It denotes also the richness of the *Persian* Emperours according to *Achmetes*. And lastly, this more favourable Symbol seems to be made use of by reason of their kindness to the Jews. But by the two horns are denoted *Media* and *Persia*, and by the higher that came up last the *Persian* power, which, though later, was greater than that of the *Medes*.

V. 4. The Ram pusht West-ward when *Darius* *Hystaspis* and *Xerxes* made War against *Greece* and *Cyrus* took *Babylon*; He pusht North-ward when the said *Darius* made War against the *Scythians*, and South-ward when *Cambyses* and others of their Kings invaded *Aegypt*, *Aethiopia* and *Libya*, and he is well said to doe according to his will, and become great, whenas the *Persians* took *Babylon* with its whole Empire, *Lydia* also and *Ionia*, *Asia minor* and *Aegypt*.

V. 5. The

V. 5. The He-goat denotes the *Greek Empire*, v. 21. and there are several reasons that it should do so. For the *Greek*; or *Macedonians* (and *Alexander* himself is called *Alexander Macedo*) were anciently called *Aegeata*, which is as much as to say, the *Goat-people*. And the words in the Original, which are here rendred an *He-goat*, properly signify a *young He-goat*, denoting *Alexander's* youngness when he first enterprized the Conquest of the Eastern Empire, he being not much past twenty years old. The *climbing* nature of the *Goat* intimates also the aspiring ambition of *Alexander*. And the *Goat* is look'd upon as a more ready witted Animal than the *Ram* or *Sheep*, and how Philosophy and long Beards, like those of *Goats*, flourished in *Greece*, is notoriously known. But this *Goat* is said to come from the *West*, because *Greece* is *West* of *Persia*, and on the face of the whole earth, because of the vast overspreading of his victories, and not to touch the ground, by reason of the extraordinary speed of his Conquests. And the word that is rendred *He-goat* here, is derived from a Hebrew root that signifies to fly, and *Alexander* over-ran and vanquished the *Persians*, the *Medes*, the *Babylonians* and *Egyptians*, with the neighbouring Nations in the space of six years. Which *Alexander* therefore is that notable Horn between the *Goat's* eyes. That one great Horn upon this one *Goat*, upon which grew four lesser afterwards.

V. 6. The *Greek* forces assaulted the *Medo-Persian*, signified by the *Ram*, with furious courage, as *Pliny* observes that *Goats* are of a more hot and fiery temper than *Sheep*. So well do the Symbols agree with the things signified.

V. 7. And brake his two Horns, the two Kingdoms of *Media* and *Persia*. Nor could the *Ram* withstand him any where, neither in *Campis Adrastris*, or at *Granicus* a River of *Phrygia* the first battel that was fought betwixt *Alexander* and *Darius* his *Satrapa*, nor at *Issus* in *Cilicia*, where an exceeding numerous army of *Darius* was put to flight, from whence the City by *Alexander* was after called *Nicopolis*, nor at *Arbela* a City of *Affyria*, where *Darius* brought into field a yet far more numerous army, and yet was quite van-

quished by *Alexander*, and the whole strength of his Kingdom overthrown; and so *Alexander* was made master of the whole *Medo-Perſian* Empire.

V. 8. Thus the Kingdom of the *Greeks* was exceedingly enlarged through this acceſſion of the *Medo-Perſian* Empire added thereto by *Alexander* the Great, deſervedly ſo called for thus enlarging his Empire. But though the Goat was grown thus ſtrong, yet his great Horn was broken, and *Alexander* the Great, for all his greatneſs dyed about the two or three and thirtieth year of his age, as ſome ſay being poiſoned. And after this Horn was broken upon this one ſelf ſame Goat, came up four notable ones, not in reſpect of the *fiſt*, but in reſpect of the reſt of *Alexander's* Captains, amongſt whom the Empire was divided after his death. Which four notable Horns were *Ptolemaus* the Son of *Lagus*, Sovereign of *Egypt*, *Lyſimachus* of *Thracia*, *Antigonus* of *Asia*, and *Caſſander* the Son of *Antipater* Sovereign of *Macedonia*. Theſe poſſeſſ'd theſe four parts of the Empire towards the four winds of Heaven, viz. *Egypt* in the South, *Thracia* in the North, *Macedonia* in the Weſt, and *Asia* in the Eaſt, the ſite of theſe four Principalities thus compared one with another.

V. 9. The little Horn that came out of one of theſe notable Horns, is the Kingdom of the *Seleucida*, which grew up out of the favour and aid of *Ptolemy* King of *Egypt*. But *Seleucus* ſo ſmall at firſt, after *Antigonus* King of *Asia* by *Ptolemy's* help was vanquiſhed and ſlain, and he and *Ptolemy* had divided the ſpoil, this *Seleucus* afterwards taking *Demetrius* the Son of *Antigonus* priſoner, got to himſelf the Empire of *Syria* and *Asia*. So exceeding great did this little horn grow in *Seleucus* his time, but nothing comparable to this in *Antiochus Epiphaneſ* his. But though this little horn ſignific the whole Succeſſion of the *Seleucida* for the reaſon aboveſaid, yet I deny not, but that it may more peculiarly aim at *Antiochus Epiphaneſ*, the Jews being ſo much concerned in his reign, and that he may be alſo particularly ſaid to wax great toward the South and toward the Eaſt; who toward the Eaſt overcame *Artaxius* King of *Armenia*.

menia, and had over-run *Egypt* also toward the South, but that at his siege of *Alexandria*, *Popilius* the Roman Legate gave a stop to his affairs, which made him shew his power and vent his choler on *Judea* called the pleasant land; and lastly, this *Antiochus* in his particular person may be called a *little horn*, because he was one of a mean fortune at first, a private man and an hostage at *Rome*.

V. 10. He magnified himself against the Host of Heaven, was so bold and big that he fought against the people of God, whose God is called the Lord of Hosts, of which his own people are peculiarly a part, and may be said to have kept Garrison in *Jerusalem*, the Temple being as it were the main Fortress thereof, and the *Levites* his most sacred Souldiery. And his casting down some of the Host and Stars to the ground, &c. is the perverting some of the Priests and Levites (which should have been lights to others) and the Jews in general to embrace the customs of the Heathens (as you may see in the Books of *Maccabees*) whom he trod into the very dirt and mire, at last, of abominable prophanations.

V. 11. He magnified himself even against the God of *Israel* himself, by taking away the Service he had appointed for himself, and by the bringing in the Idol of *Jupiter Olympius* into the Temple to take possession thereof, as if he intended to turn the true Owner out of doors, who abominates Idols, and has strictly forbid his people the worshipping of Images. So that the place of his Sanctuary was debased from that height of Sanctity belonging to it before, by vile heathenish prophanations, and sacrificing Swine's flesh on the very Altar. *Joseph. Antiq. Judaic. lib. 12. chap. 7.*

V. 12. And an Host was given him. There is no [him] in the Original, but the sense may run thus (An Host shall be given) i. e. granted or appointed by *Antiochus* to hinder the daily sacrifice through his villany and wickedness. For they built a Fort or Castle that could command the Temple (to nose, as it were, the God of *Israel*) in which *Antiochus* placed a *Macedonick* guard to deter both Priest and People from their duties touching the daily sacrifice. *The Truth*

to the ground, i. e. The true Religion, or true worship of God contained then in the law of *Moses*, and *Josephus* in the above cited place, tells us; that this Book of the law, where ever it was found, was presently abolished; i. e. torn in pieces or burnt. Such wicked practices of *Antiochus* as these succeeded and obtained for a time, which are parallel to the seats of *Antichrist*, his keeping the holy Bible from the people, his Heathenizing them by compelling them to Pagan-like idolatries, and his persecuting them, for not submitting thereto, that it is no wonder that the ancient Fathers so confidently made *Antiochus Epiphanes* a type of *Antichrist*. For what worse could they suspect of *Antichrist* than thus?

V. 13. *One Saint.* Saint is as much here as Holy one or Angel. See chap. 4. 13. And the most natural translation of this first part of the Verse I conceive is this: Then I heard an Angel speaking, and that same speaking Angel said to *Palmoni*: which is a peculiar name of Christ: *Aquila*, *Symmachus*, *Theodotian* and the *Septuagint* render it *Phelmoni*. It seems to be compounded of *Pelt*, wonderful, which is one of the Titles of Christ, *Isay*. 9. 13. and *Almoni*, from *Alam*, which signifies *obmutuit*, and in *Piel*, *colligavit*. Which intimates the ineffableness, and unutterableness of the admirable Union, or Colligation of the Soul of the *Messias*, with the eternal *Logos*, as it is also said of him in the Apocalypse, *That he has a name written that no man knows but himself*. This is insinuated by the word *Palmoni*. And *Calvin* will have Christ understood thereby, *Transgression of desolation*, i. e. That wicked usage of *Antiochus* against the people of God, their City and Sanctuary, which he will so greatly oppress and make desolate. And the Host. The *Priests* and *Levites* that kept watch and ward there in the Temple engarizon'd as it were in this great and glorious Castle of the God of *Israel*; to say nothing of the Angelical powers there, and the inhabitants of *Jerusalem* his people. See *Dr. H. M.* on the place.

V. 14. *Two thousand three hundred days.* The Original has it [Evening-mornings] which is one indication that *natural* days are here meant, and they onely in the proper and literal sense of the Prophecy. These 2300 days therefore reduced into years may signifie about six years, commencing from the first coming of *Antiochus* into *Judaea*, when the Priesthood was prophaned, and including the second, and the whole time of the intermission of the daily Sacrifice. But from the time of the gross Prophanation of the Temple, when *Antiochus's* souldiers set an heathenish Altar in the Sanctuary, and sacrificed swines flesh on it, till *Antiochus Eupator* granted the Jews the free use of their Religion and Temple, *Thomas Lydius* reckons about three years and an half, which may give a glance being typically understood, at the three times and an half of the true Antichrist, chap. 7.

V. 15. *As the appearance of a man,* An Angel externally visible to him in humane shape. For this is not a dream or Night-vision, but a Day-vision, as *Grotius* has also observed.

V. 16. Betwixt the banks of *Ulaus* that runs by *Susa*, he heard the voice of *Palmoni*, or of Christ calling to the Angel *Gabriel* to expound to him the vision. The giving which command to *Gabriel* shews he was no ordinary Angel, but the Prince of Angels Christ, if we add what will occur, chap. 10.

V. 17. *Fell on my face,* Through very astonishment his Spirits failing him, but he would have been more astonished if *Palmoni* himself had approached him, when he could so ill bear the presence of one of his Ministers. *Understand O, Son of Man,* i. e. Be attentive and diligent to conceive what I say. *For at the time of the end shall be the Vision.* Though it be long even about four hundred years, till this of the little Horn be fulfilled in *Antiochus Epiphanes*, yet at the end for a certain the vision will be accomplished, and at another time of the end it will be accomplished in his Antitype also.

V. 18. *I was in a deep sleep, &c.* It is better rendred, I was struck with a sudden Sopor and fell on my face to the ground. Another sounding fit took him at the hearing the voice of the Angel as before at his sight and presence, so *Maldonat*. Which naturally implies that saving in those sounding fits *Daniel* was perfectly awake, and that it was a Day-vision. *But he touched me and set me upright.* By his touch he enabled me to stand upon my feet again. Here we see the Angel *Gabriel* (Christ appearing in humane shape by way of prelude to his Incarnation) to have a pre-ludious mission as of an Apostle, to preach to *Daniel* and instruct him, and to doe Miracles also as the Apostles did.

V. 19. *The last end of the Indignation.* For this prediction of the wrath of God in the time of *Antiochus* against his people, and *Antiochus* his raging Tyranny over them, is the main drift of this Vision, and here the Angel promises to tell what shall come at the end thereof, which he does, v. 25. That he shall be broken without hands.

V. 20. The whole race of the Kings of *Media* and *Persia*, from *Cyrus* to *Darius Codomannus*, is here understood, as is to be gathered from v. 4. where the Ram is said to push Westward and Northward, and Southward, which was not performed by any one King but by the Succession. Whence it is reasonable that by the Goat the whole Succession also of the Greek Empire should be understood in like manner.

V. 21. The King of *Grecia*, i. e. the Kingdom of *Grecia*, King being put for Kingdom *More Hebraica*, as *Gratius* notes on the place. The rough Goat is the whole succession of the Kings of *Grecia*, together with their Kingdom or Empire. But haply this long-haired or long-bearded Goat may have a particular respect to *Alexander's Army*. None, says *Justin*, lead the files unless he were threescore years old; so if you viewed the fore part of the Army, you would take them to be the Senate of some ancient Commonwealth. The long-bearded *Sexagenarii* appeared in the fore part of the Army, as the Goats beard goes before the rest of his body. *Is the first King.* This first King is most manifestly

manifestly *Alexander* the Great, which no man ever denied, and he is the first horn of the Goat, or first King of the *Greek* Empire. From whence it necessarily follows, that there must be other horns, and other Kings to succeed in this body of the Goat or *Greek* Empire. This *Grotius* must allow whether he will or no.

V. 22. *Four Kingdoms*. These four Kingdoms into which *Alexander's* Empire was divided, *Grotius* is forced to confess as to the first Kings of them, or heads of them, that they belong to the *Leopard* or Goat the third Monarchy. Now what a miserable and unnatural division is there, that the Successors of those heads should be torn off from their Predecessors in those Kingdoms, to make a distinct Empire from the *Greek*, which is as wild and extravagant as to cut off the Leopards and Goats head with the horns to make two Goats, or two Leopards of them, or to make the body of each a distinct Animal from the Leopard or Goat. And yet this valiant exploit *Grotius* aims at, that he might excuse the *Roman* Empire from being the fourth beast, and the Papal power the little Horn amongst the other ten. But not in his power: The four Successors of *Alexander* were neither so valiant as he in their own persons, nor was their Kingdom so strong by reason of the wars amongst themselves, they squabbling one with another about the prey.

V. 23. In the latter time of the Kingdom of the four Kings, the Successors of *Alexander*, when the sins of the *Jews* shall be ripe for their Judgment, shall a King of a hard, bold and shameless countenance, and understanding dark sentences stand up. Whom all take to be *Antiochus Epiphanes*, and him to be a type of Antichrist. But in that it is said [in the latter time of the Kingdom] viz. of the four Kings, as they were at first; this does so manifestly tie the first four Kings to their Succession, even to *Antiochus Epiphanes* his time, in as many of them as reached so far, that it is plain demonstration, that the Kingdom of the four horns doth extend it self into the times of *Antiochus Epiphanes*, and that therefore the third Monarchy which is the

the *Greek*, reaches at least so far. Whereby *Grotius* his fond conceit of making the Kingdom of the *Lagide* and *Seleucide* the fourth Empire, and the fourth beast is quite blown away. But now how well this boldness and skill in dark Sentences in the Type is answered in the Antitype, see Dr. H. More on the place, it were too long to pursue here.

V. 24. The power of *Antiochus* over the Jews was caused by some mistaken or ill-minded Jews themselves. And Antichrist, or the Head of the healed Beast, the ten Kings gave their power to him, *Apoc.* 17. 13. But whether *Antiochus* or Antichrist be the more wonderfull destroyer, let History bear witness, *Apoc.* 18. 24. And as *Antiochus* prospered and practised against the Jews, so Antichrist against the Evangelical Christians, *Apoc.* 13. 7. And as *Antiochus* destroyed the mighty [the strong in faith and courageous for the truth] and the holy people, so Antichrist the Prophets and Saints, *Apoc.* 18. 24. See Dr. H. M.

V. 25. Shall magnifie himself in his heart. *Antiochus* shall applaud himself, as all Politicians do when things succeed, for his own great Policy. This was found true in *Antiochus*, but much more in Antichrist or the Papal Hierarchy, there never having been a more cunning Policy in the World than that little Horn with the eyes of a man, chap. 7. And by peace! rather in Peace, out of time of War, which is nearer to the Original. And so *Grotius* understands by it the Jews persecuted for their Religion by *Antiochus*. But what is this to the bloody massacres that Antichrist has made upon the peaceable and innocent Protestants, and to the burning God knows how many besides with fire and faggot? Against the Prince of Princes. *Antiochus* against the High-Priest, the greatest Sovereign then amongst the Jews, Prince of the Princes of the Priestly families, and against the God of *Israel* himself, by hindring his pure worship, and bringing in the Idol of *Jupiter Olympius* into the Temple; and Antichrist against the Potentates of Christendom by the excommunicating of Princes, and absolving their Subjects from the Oath of Allegiance, and by treading

treading upon the necks of Emperours, and kicking off their Crowns with his feet. And against God himself, who is a detester of Idols, by polluting his Sanctuaries with Image-worship, and by bringing himself into the Temple of God, and behaving himself there as if he were God, as it is said of Antichrist, *2 Theff. 2.* But he being but a man, what can he be but an Idol, the Fulminent *Jupiter* of Mount *Celins*, as that Idol *Antiochus* brought into that Temple of the Jews was *Jupiter* of Mount *Olympus*. But he shall be broken without hands. *Antiochus, morte cælitus emissâ*, as *Grotius* speaks, struck with a noisome disease from God, and *Antichrist* slain with the breath of Christ's own mouth.

V. 26. Because days in the Prophecies of *Daniel* elsewhere are so many years, the Angel not content with the phrase of *Evening-mornings*, which fairly invites to the understanding these two thousand three hundred Evening-mornings of *natural* days; here is a farther assurance that they do signify so, in that he says the Vision of the Evening and Morning is *true*, i. e. *plain and clear*, not *symbolical or enigmatical*, that is to say, They have this proper and plain sense in the first literal meaning of the Vision as it respects *Antiochus*. But as *Antiochus* is a type of *Antichrist*, as the generality of Expositors, ancient and modern, do conceive, so these 2300 days may possibly also signify *mystically or symbolically*, and denote, as elsewhere in *Daniel*, so many years. See the *Answer* to the Remark of S. E. on this verse. *Shut up the Vision*. Having exactly writ this Vision with the Explication, lock it up safely, that the Original may be kept, to compare with the event. *For many days*. The time from the prophecy to the event, will be a long time, it being about 380 years from *Belshazzar's* reign to *Antiochus Epiphani*s, but much longer from that *Epocha* to the times of *Antichrist*, and the cleansing of the Church from *Antichristian* pollutions.

V. 27. *Daniel* was faint and sick certain days by reason of his converse with, and consternation of mind from the hearing and seeing those Angelical Powers, so much removed above the condition of us mortals, and also out of

sadness for the prophanation of the Sanctuary and great calamities of his Nation, which were foretold him. But after he had grown well again, he went about the business the King sent him for into *Susiana*, where he was when he saw this Vision. And though he look'd with an astonish'd and appalled look, yet none understood what the matter was with him, he concealing his grief as much as he could.

C H A P. IX.

ARG. Daniel in the first year of Darius computing the time of their Captivity out of the Prophet Jeremy, and judging it to draw near to an end, makes his humble address; to his God to hasten their restoration. While he is thus praying and confessing his sins and the sins of his People, the Angel Gabriel imparts to him the Vision of the Seventy weeks, which from a certain Decree reach to the manifestation of the Messias the true deliverer of Israel.

IN the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made King over the realm of the Chaldeans.

2 In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the Prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.

4 And I prayed unto the Lord my God, and made my

my confession, and said, O Lord, the great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments :

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments.

6 Neither have we hearkned unto thy servants the Prophets, which spake in thy name to our Kings, our Princes, and our Fathers, and to all the people of the land.

7 O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day : to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us belongeth confusion of face, to our Kings, to our Princes, and to our Fathers, because we have sinned against thee.

9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.

10 Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us, by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words which he spake against us, and against our Judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done, as hath been done upon Jerusalem.

13 As it is written in the law of Moses, All this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day: we have sinned, we have done wickedly.

16 O Lord, according to all thy righteousness, I beseech thee, let thine anger, and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lords sake.

18 O my God, encline thine ear, and hear, open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord hear, O Lord forgive, O Lord hearken and do, defer not, for thine own sake, O my God: for thy city, and thy people are called by thy name.

20 And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God, for the holy mountain of my God:

21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee: for thou art greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks; and threescore and two weeks the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the
the

the Prince that shall come, shall destroy the city, and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even untill the consummation, and that determined shall be poured upon the desolate.

The NOTES.

V. 1. **S**on of *Ahasuerus*, that is, Son of *Cyaxares*, as the *Greeks* call him. And *Cresias* in *Diodorus Siculus* seems to call him *Asdibarus*, which is very near to *Assibarus*, and consequently to *Ahasuerus*. See Dr. H. M. his Notes on the place. *Of the seed of the Medes*. For *Darius* was Son to *Cyaxares* King of *Media*, who was Father to *Mandane* *Cyrus's* Mother, and to *Nitocris* wife of *Nebuchadnezzar*, to whom *Cyaxares* committed the tutelage of his Son *Darius* when he died, together with his Kingdom. *Made King of the Chaldeans*. For *Cyrus* after he had taken *Babylon* and *Belshazzar* was slain, delivered the Kingdom to his Uncle *Darius*, being then about sixty two years of age.

V. 2. *Understood by the Books*. For there was in the hands of the Jews then the Books of *Moses* and the Prophets, that they might know their transgression, punishment and time of appointed mercy. *Came to Jeremy the Prophet*. See *Jer.* chap. 25. 11, 12. and chap. 27. 7. and chap. 29. 10. out of which places it is manifest that this *Babylonish* captivity was but to continue 70 years, or till the reign of *Nebuchadnezzar's* Sons son, or Grandchild *Belshazzar*, who was slain in the taking of *Babylon* by *Cyrus*. That
be

he would accomplish seventy years, and then relaxate their captivity. And therefore *Daniel* observing that *Cyrus* had now appeared prophesied of by *Esay*, chap. 44. 28. and had cut off the race of *Nebuchadnezzar*, and reckoning from the time of his own captivity, and the beginning of the reigns of the Kings of *Babylon*, he did rationally conceive hopes that the day of their deliverance was now nigh at hand, and accordingly he betook himself to his devotions to hasten it as follows.

V. 3. *I set my face unto the Lord God*, viz. Toward the Temple of *Jerusalem* as he did, chap. 6. 10. Which is a demonstration, it is no idolatry to direct a Mans devotions towards one certain place. *To seek by prayer and supplication*, &c. not lazily expecting, as if because God had once promised he would be sure to perform it, let us behave our selves as we will, but preparing himself (for I look upon him as the Representative of all the people of the Jews) by earnest prayer, hearty repentance, and sincere humiliation, and sitting himself thus to receive so great a mercy and blessing. Which singular piety of *Daniel*, all those that wait for the deliverance of God's people, from the captivity of the mystical *Babylon*, should set themselves faithfully and conscientiously to imitate.

V. 4. *The great and dreadful God*. Which expressions shew with what fear and reverence we are to make our Addresses to him, and that from our very heart and inward sense, not in words and composed looks onely. *Keeping the covenant of mercy*, that is, the mercifull promise, in particular, of redeeming thy people from the *Babylonian* bondage, if we were fitted for so great a blessing, by unfeigned love and obedience to thee.

V. 5. *We have sinned*. So *Daniel* speaks as here sustaining a publick person, and representing the whole body of the Jews, as I noted before.

V. 7. *Righteousness belongeth to thee*. Thou art to be lauded and adored for thy righteousness, but shame and reproach belongs to us, by reason of our sins.

V. 9. *Though*

V. 9. *Though we have rebelled against thee.* Thy mercies and forgivenesses will be the more amply set out, by how much our refractariness has been the greater, if thou please to pardon it.

V. 11. *In the law of Moses.* See *Levit.* 26. 14. *Deut.* 28. 15. and *chap.* 29. 20. and *chap.* 30. 17, 18. and other like places.

V. 12. *He hath confirmed his words.* He hath made known to all the world, how firm his Comminations were to impenitent sinners, by this grievous destruction brought upon *Jerusalem*.

V. 13. *Yet made we not our prayer before the Lord.* We were grown so heartless and senseless that neither by devout Prayer, nor other works of holiness and piety, we endeavour to turn this fierce wrath from us.

V. 14. *The Lord watched upon the evil,* Set himself on purpose, or made it his business to bring evil upon us, in which he did but justly we being so refractory against him.

V. 15. *Out of the land of Egypt.* Thou who so gloriously delivered'st thy people out of the *Egyptian* bondage, glorify thy name by freeing us from this *Babylonish* Captivity. We acknowledge our sins and wickednesses, but for thy names sake extend thy mercy to us in this.

V. 16. *According to all thy righteousness.* Out of the Original it may be rendred. According to all thy mercies and loving kindnesses, such as his delivering them out of *Egypt* and the like. *Thy people are become a reproach.* They that lord it over them casting it in their teeth, in this their great Calamity, ye are those that boast your selves the peculiar people of so potent a God, and ye see in what case ye are in.

V. 17. *And cause thy face to shine,* i. e. Cast a favourable aspect on thy Sanctuary, that is desolate. *For the Lords sake,* i. e. For thine own sake, a *Substantive* being put for the *Pronoun*, more *Hebraico*.

V. 18. *The City that is called by thy name,* So it is called, *Psal.* 48. 8. The City of the Lord of hosts, and the City of our God.

V. 20. *And*

V. 20. *And the sin of my people.* This passage also shews that *Daniel* in his prayer represented the whole body of the people of the Jews. *For the holy mountain of my God*, that is, For the restoring of the exercise of their Religion to the Jews, and the re-building of the Temple.

V. 21. *The man Gabriel*, viz. the Angel *Gabriel* in humane shape. Behold the efficacy of humble, earnest and sincere devotion, that by a kind of Divine Magick does attract unto the supplicant not onely the gracious illapses of the holy Spirit within, but also the external and visible converse of Angels. *Whom I had seen*, namely at *Susa*, near the River *Ulai* or *Uluu*, chap. 8. 16. *Being caused*, Commanded by *Palmoni*, see chap. 11. 1. *To fly swiftly*, As if Angels were winged Creatures. But they are so described onely to signifie the speed of their ministry. *Touched me*. To convey vertue and strength into me, and fit me for his converse, as chap. 8. 18. *About the time of the Evening oblation*, i. e. About the ninth hour of the day, the time heretofore, while the Temple stood, allotted for sacrifices, and now the Temple was down, it was made choice of by the Jews for their time of prayer, which is a more spiritual sacrifice.

V. 22. *To give thee skill and understanding*, namely touching *Daniel's* People, Religion and the Temple, for which he was concerned with so much zeal and earnestness.

V. 23. *At the beginning of thy supplications.* Thou hadst no sooner set thy face to seek God in behalf of thy People, thy Religion and the Holy Mountain, but it was given me in charge to come unto thee. *To shew thee*, not onely how *Cyrus* King of *Persia* will relaxate your captivity, but how the *Messias* the true shepherd of *Israel* will come to relaxate his people from the captivity of Sin and Satan. *Greatly beloved*. Out of the Hebrew it may as well be rendred actively, *a man of desires*, and denote the earnestness of *Daniel's* spirit in matters that concerned the glory of God, and welfare of his people. Which holy desire is, as I said, a certain Divine Magick of the soul to attract the influences

of the Spirit of God and the Ministry of Angels. *Consider the Vision.* This Prophecy of the seventy weeks is called a *Vision* in such a general sense as Prophets *Seers*, as *Gratius* has rightly noted. And the matter of this Vision is well worth *Daniel's* and our understanding and considering, it predicting the Jews enjoyment of their Religion for the space of about 500 years, and a Promise of the coming of their *Messias* for greater purposes than what respected the Jews onely.

V. 24. Seventy weeks. That seventy weeks of years are understood, and that it is as much as if he shou'd have said 490 years, all Interpreters are agreed. But the very number of these prophetick weeks seem not to want a mystery, it being made of 10 into 49, which is a Jubilee, and *Ten* a note of Perfection, and therefore this number denotes a most perfect Jubilee, the time of the coming of Christ, and of his redeeming for us our celestial Inheritance. *Are determined upon thy people, &c.* that is to say, Near upon the expiration of the seventieth week the people of the Jews shall be no longer the people of God, nor their City holy, their Religion naturally ceasing upon some act of theirs, whereby a better, according to the purpose of God, shall be brought in. But from the commencement of the seventy weeks till that time, which is nigh 500 years, they should be the people of God, and their city accounted Holy, which is a fair space of time, and must be welcome news to *Daniel.* *To finish transgression.* To consume sin and make an end of it. For Christ came throughly to purge his floor, and to pluck up every plant that was not of his Fathers planting. *And to make an end of sins.* Out of the Original it may be rendred to put an end to the Judaical Sin-offerings, viz. by Christ his being sacrificed on the Cross for the sins of the whole world. *Reconciliation for iniquity.* The Hebrew word signifies to expiate iniquity. And that Christ is that great expiation and atonement for sin, all true believers are agreed on. *Everlasting righteousness,* such a Law or Religion as shall endure for ever, and according to which, if we live, it will be our justification

tion, not the works of *Moses's* law, nor those offerings and sacrifices. This is the everlasting Gospel, mentioned, *Apoc.* 14. 6. *And to seal up Vision and Prophecy*, that is, To fulfill and accomplish the Prophecies, viz. those great important Prophecies concerning the Messiah. So the word *Seal* is used, *Ezek.* 28. 12. *And to anoint the most Holy*, The most holy person that ever lived. The Jews themselves understood it of a person, *Moses Gerundenfis* of the very Messiah. See *Dr. H. M.* on the place.

V. 25. *Commandment to restore and build Jerusalem*, viz. from the decree of *Artaxerxes Longimanus* in the twentieth year of his reign, that decree, namely that *Nehemiah* obtained of him who made his complaint to him how the place of his Fathers Sepulchres lay waste, i. e. the city *Jerusalem*, and how the gates thereof were consumed with fire, *Nehem.* 1. 3. Wherefore, *chap.* 2. 1. in the twentieth year of *Artaxerxes* his reign he obtained a decree for the restoring and re-building *Jerusalem*. For the other decrees granted by *Cyrus*, *Darius Hystaspis*, and by this *Artaxerxes* in the seventh year of his reign concerned only the Temple, not the City and the Walls, as you may plainly discern by reading of *Ezra*. Whence it is manifest that the *Epocha* of the seventy weeks must be taken from this decree of the twentieth of *Artaxerxes*. But how Chronology is to be adjusted to this *Epocha* out of *The Lydias*, see *Dr. H. More's* Notes on this Vision, and the first 16 Chapters of his *Paralipomena Prophetica*. Unto Messiah the Prince, i. e. unto the manifestation of that person that is so well known, and so much expected by the Jews under the name of their Messiah (the word never being used absolutely but concerning him) to his entering into his ministry, being first baptized by *John*, and so shewing himself after in preaching the Gospel of the Kingdom, and doing miracles for the confirmation thereof in the sight of all the people. To this manifestation of the Messiah or Christ shall be seven weeks and threescore and two weeks, i. e. 69 weeks, or 483 years. In the last of these years did Jesus the Messiah manifest himself. *The streets shall be built again and the wall.*

Q 2.

This

This seems to be added on purpose to give light to Interpreters, that the decree here mentioned from whence the weeks do commence, is that granted in the twentieth year of *Artaxerxes*, because that was expressly for the City and the Walls, the other three preceding for the Temple. *Even in troublesome times*, As it appears out of *Nehemiah*, chap. 4. For the builders were fain to have their swords in readines as well as their trowels.

V. 26. *And after threescore and two weeks, &c.* Namely, After the sixty two weeks that immediately succeed the seven weeks, that is, after sixty nine weeks, shall Messiah be cut off, *viz.* the above named Messiah the Prince, which term of Messiah is no where put absolutely but here, whence doubtlesly the Jews gave him, whom they expected for their redeemer, the name of Messiah *cut off*, which may signifie not onely from life, but as Mr. Mede notes, from reigning as a King. And in respect of the Jews he was cut off in both those senses. For he was the Messiah their Prince, whom his own people rejected and cut off from life, and thereby from themselves, that they were no more his People, nor he their King. With which what follows, fitly agrees. *And they shall be none of his.* For so the Hebrew is naturally rendred and not [but not for himself] The Messiah shall be cut off by the hand of the people of the Jews, and that people shall be none of his. *Sed populus principis futurus* (so the Hebrew is rightly and sutablely rendred) But the people designed to be the people of Messiah the Prince hereafter (*viz.* the Romans, amongst whom Christ was chiefly to have his Church and Kingdom) *shall destroy the City and the Sanctuary*, namely, for their murthering the Messiah their Prince, which destruction was brought upon them by the Roman army under the conduct of *Titus* the Son of *Vespasian*. *With a floud.* After the destruction of the city the Roman army shall overflow *Judaea*, God determining that issue of the war the devastation of the land.

V. 27. *And he shall confirm.* It may be rendred, *Nevertheless* he shall confirm the covenant. Though *Israel* was cast off, yet a remnant according to the Election of grace

grace should be won unto Christ, and close with the covenant of the Gospel. The word in the Greek *δωδεκα*, is the very same that adorns the Title page of the New Testament. *With many*, i. e. with several. *For one week*, which is the seventieth or last week, several were converted before Christ's passion, others afterwards in the same week by his Apostles. But the main body of the Jews remained obstinate, and were none of his people, as was noted above. And in that it is said, *In the midst of the week he shall cause the sacrifice to cease*; this implies the death of the Messiah on the Cross, which eminent sacrifice for the sins of the whole world put an end to or antiquated all other Sin-offerings. This passage therefore does more precisely predict the time of the Messiah's being cut off, viz. in the fourth year of the last week, or 487th year from the twentieth of *Artaxerxes*, according to *Tho. Lydiat's* Chronology. Which I conceive is the truest account. *And for the overspreading of Abominations*, &c. Out of the Hebrew it is better rendred thus by Mr. Mede [And commanding over a wing of abominations he will be a destroyer] i. e. over an army of Idolatrous Gentiles, the Roman army, who bore upon their standards the Images of their Gods, which the Hebrew calls *Abominations*. And the coming of the Romans to destroy the City of *Jerusalem*, is in several places of the New Testament called the coming of Christ. See Dr. *H. M.* his Exposition and Notes. *Even untill the consummation*, &c. Reade out of the Hebrew. And untill the consummation (or the finishing this destruction) it shall continue upon the distressed, viz. This Wing of Abominations shall continue, or lye upon the distressed Jews. Wherefore as in the precedent, so in this verse upon the mention of Messiah his death or murderous crucifixion by the Jews, immediately is added a prediction of their destruction and calamity.

CHAP. X.

ARG. *In the third year of Cyrus, Daniel humbles himself with Prayer and Fasting for three weeks together. At the end of the three weeks an Angel in the High-Priests habit appears to him, instructs, comforts and strengthens him, for the better receiving the ensuing Prophecy of the Scriptures of Truth.*

IN the third year of Cyrus King of Persia, a thing was revealed unto Daniel, (whose name was called Belteshazzar) and the thing was true, but the time appointed was long, and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my self at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel :

5 Then I lift up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz :

6 His body also was like the Beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision ; for the men that were with me saw not the vision ; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me : for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words : and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground :

10 And behold, an hand touched me, which set me upon my knees, and upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright : for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel : for from the first day that thou didst set thine heart to understand, and to chasten thy self before thy God, thy words were heard, and I am come for thy words.

13 But the Prince of the kingdom of Persia withstood me one and twenty days : but lo, Michael one of the chief Princes came to help me ; and I remained there with the Kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days : for yet the vision is for many days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And behold, one like the similitude of the sons of men touched my lips : then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my Lord, talk with this my Lord ? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not, peace be unto thee, be strong, yea, be strong : and when he had spoken unto me, I was strengthened, and said, Let my Lord speak ; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee ? and now will I return to fight with the Prince of Persia : and when I am gone forth, lo, the Prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth : and there is none that holdeth with me in these things, but Michael your Prince.

The NOTES.

THE Vision in this Chapter is onely Introductory to the Vision of the Scripture of Truth, chap. 11. as the three Visions of like vast extent of time and concern in the *Apocalypse* have the like pompous Introductory Visions prefix'd to them.

V. 1. *In the third year of Cyrus, &c.* In the third year of the *Persian* Monarchy, begun upon the death of *Darius* the *Mede*, who immediately succeeded *Belshazzar* the Grand-child of *Nebuchadnezzar*. Was called *Belteshazzar*. This name of *Daniel*, writ as it was at first, when *Ashpenaz* the Prince of the Eunuchs gave him it, signifies the *Treasurer of the secrets of Bel*, but, as it is here writ, it signifies an *hidden enemy*, viz. to the *Babylonish* Idolatry, though always a faithfull subject to the Kings of *Babylon*, as all good men are to their Princes, be they of what Religion they will. See Dr. *H. M.* on the place. *And the thing was true*, i. e. The matter communicated to him was not *Chidab* a prophetick Parable or *Ænigm* set out by types of a Statue of various Metals and of severally shaped Beasts, but it was *Emeth*, plain truth, without such mysterious riddles. *But the time appointed was long*, even from the beginning of the *Persian* Empire to the end of the world. *And he understood the vision*, that is, the Prophecy of the Scripture of Truth. He understood it of himself, it wanting no interpretation as those *Ænigmatical* Prophecies did.

V. 2. *In those days*, i. e. On a certain time of that third year of *Cyrus* King of *Persia*, after the adversaries of the Jews, notwithstanding the gracious decree of *Cyrus* had so prevailed with *Cambyzes* his Son (his Father being busie in foreign Wars) as to hinder the building of the Temple; as it is recorded in *Ezra* chap. 4. That they hired counsellors against them to frustrate their purpose all the days of *Cyrus* King of *Persia*. *Three full weeks*. The Hebrew has

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it

it three *weeks of days*, in counterdistinction to the seventy weeks in the foregoing Prophecy, which signifies *weeks of years*, and to intimate that days, weeks and years in any Prophecy of *Daniel*, unless something be hinted to the contrary, are to be understood of prophetic days, weeks and years. Which being an observable rule in *Daniel* the putting *days* for *years* hinders not, but this Prophecy of the *Scripture of Truth*, may rightly be termed a plain Prophecy.

V. 3. *He eat no pleasant bread, &c.* those whole three weeks; though otherwise it was both lawfull for him and accustomed to use the diet of other Courtiers. To recommend himself the more to God, and make himself more fit for prayer, contemplation and devotion, he eat no pleasant bread, &c.

V. 4. *The great River which is Hiddekel.* The vulgar Latine from the Septuagint calls it *Tigris*. It is called great, because of the breadth of it, as it touches on the Province *Susiana*, which *Daniel* was set over, and where he was at the sight of this Vision. It runs on the West-side of *Ulai* or *Ulaus*, and by reason of its swiftness has its name from an Arrow, as *Pliny* notes, *Tegir* signifying an Arrow in *Chaldee*, and in the notation of *Hiddekel* the like swiftness is imply'd.

V. 5. *A certain man cloathed in linen:* This is the very same Angel in humane shape that appeared unto *Daniel* when he was near the River *Ulai*, which *Calvin*, not without reason, concluded to be Christ, called there *Palmoni*. And that this here is Christ, will appear from his likeness to Christ in the *Apocalypse*, that appeared in the midst of the seven golden candlesticks. For here this Angel is described cloathed in linen, that is, in the Pontifical Garment down to the foot. And so is Christ cloathed with linen, *Apoc.* 1. 13. And as here the Angel is girt with the fine gold of *Uphaz*, so in the *Apocalypse* Christ is girt with a golden girdle.

V. 6. *Like*

V. 6. *Like the Beryl.* The Hebrew word is *Tarſis*, which ſignifies the Sea as well as *Beryllus Thalaffius*, and therefore inſinuates the party to be no private perſon but the Prince of a multitude. Which ſame thing is notify'd of Chriſt in the *Apocalypſe*, though not by this Symbol of *Tharſis* or the *Beryl*. And as the face of this Angel has the appearance of lightning, ſo the Head of Chriſt is ſaid to be as white as ſnow, which has a very dazzling brightneſs in it, like that of lightning, which is alſo a white ſplendour, not red like fire. And as in this Viſion the Angel's eyes are ſaid to be as lamps of fire, ſo in that, Chriſt's eyes to be as a flame of fire, and as here the Angel's armes and feet are compared to poliſhed braſs, ſo the feet of Chriſt there to fine braſs burning in a furnace. And braſs brightned by rubbing or poliſhing, and purify'd by the fire, will ſignifie the ſame thing. And, laſtly, here it is ſaid, And the voice of his words like the voice of a multitude, and in the *Apocalypſe* likewise, And his voice as the ſound of many waters, which in the prophetick ſtyle ſignifie a multitude. This Angel therefore being Chriſt, it is the very ſame *Palmoni* that appeared to *Daniel* near the River *Uai*, chap. 8. beſtirring himſelf in both places for the good of his people.

V. 7. *I Daniel alone ſaw the Viſion*, that is to ſay, He alone ſaw diſtinctly the Viſion. But that *Daniel's* companions ſaw ſomething, is evident in that a great quaking fell upon them, ſo that they fled to hide themſelves, which plainly argues that this of *Daniel* was a real day-viſion, and that he was in the place truly which he mentions, namely by the great River the River *Hiddakeſel* or *Tigris* in *Suſiana*.

V. 8. *Therefore I was left alone and ſaw this great Viſion.* As being better fitted for ſuch divine communion by his three weeks faſting and devotion. But well may this Viſion be called *great*, it being the ſenſible and diſtinct preſence of the Lord Chriſt. Whence he ſays there remained no ſtrength in him, but his comelineſs was turned into corruption, he being overcome and ſtounded at the preſence of ſo glorious a Perſonage.

V. 9. *Yet heard I the voice of his words.* Though he was half dead in this strange consternation of mind, yet he heard the voice of this illustrious Angel that was present with him. But at the hearing the voice of his words he was so overcome and astonished thereat, as well as before at his sight, that it made him fall down into a soporiferous swoon with his face towards the earth, his spirits did so fail him or quite retire through fear. See chap. 8. 18. But the confounding of the natural or carnal powers makes way for the seasonable awaking the Divine.

V. 10. *An hand touched me.* When he was fallen thus to nothing in himself through perfect humiliation and contrition, then an hand from without toucheth him, supernatural power then is conveyed to him; but by degrees. We must first learn to creep, and then go, as *Daniel* is here first set upon his knees, and the palms of his hands. But however it was a hopeful beginning, it being in virtue not of our own strength, but of that supernatural strength which will carry us out to the end if we be faithful.

V. 11. *A man greatly beloved.* A man of desires, as I noted above, and so may denote a man of great love towards God and his people, or greatly beloved of God and all good men. *And stand upright.* Thus was *Daniel* roused up and enabled to hear, understand and take perfect notice of what was to be delivered unto him for the information of posterity. *Am I now sent.* The word in the Original is the same from whence *Shiloh*, the name of the Messiah, is derived, which consists well with the supposing this Angel to be Christ: *I stood trembling*, by virtue of his saying unto me, *Stand upright.* I stood upon my legs, but trembled withal; as yet not being so thoroughly strengthened, or fearing what tidings this Angel might bring unto me.

V. 12. *I am come for thy words*, that is, By reason of thy earnest and zealous prayer I am come unto thee: Behold the admirable efficacy of earnest and sincere devotion; that attracts to it not onely the ministry of Angels, but brings down into converse the Son of God himself.

V. 13. *With*

V. 13. *Withstood me one and twenty days.* Though thy petition was heard at the beginning of thy fasting and praying, yet I was so detained in my contest with the Presidentiary Angel of the Kingdom of *Persia*, that I could not come till now. And it is admirable to take notice of the concurring of *Daniel's* prayers with the activity of the Invisible Powers for what he prayed for. *Michael* one of the chief Princes. This bringing in of *Michael*, one of the chief Princes as assisting against the Prince of the Kingdom of *Persia*, shews plainly that the Prince of the Kingdom of *Persia* is an Angel as well as *Michael*, this of *Judea*, the other of *Persia*; and that therefore there are Presidentiary Angels over all Nations. See Dr. *H. M.* on the place. *I remained there.* The Original may be rendred, I was left alone there, I having sent *Michael* elsewhere, upon whose return I was more free to come.

V. 14. *Now am I come,* having left *Michael* in my room; to give thee to understand what shall befall thy people for whom thou didst so earnestly intercede in thy devotions, not onely in reference to affairs more near at hand, but through the Series of many Ages, even to the end of all, what they shall suffer under the *Greek* Empire, what under the *Roman*, and what an happy restoring there will be of them towards the end. For the Vision is for a long time, as it is said in the first verse. Which is a notable key for the right expounding of the Prophecy of the Scripture of Truth.

V. 15. *And became dumb.* My astonishment from having beholden him was so great, and also from hearing his voice that I was not able to speak.

V. 16. *The similitude of the sons of men,* not in a terrestrial body yet though in humane shape. *Cornelius à Lapide* makes him the same Angel that communed with him all this time and a type of Christ, *Calvin* mentions some that make him Christ himself. *Touched my lips,* as he touched the tongue of the deaf and dumb man, *Mark 7.* and loosed it, that he could speak; as *Daniel* after the Angel had touched his lips, says, Then I opened my mouth, &c. *Retained no strength,* so overcoming was the glorious presence of Messiah.

Messiah before he came in the flesh. These consternations of mind in *Daniel* so often repeated, set off the inexpressible eminency of the person he conversed with, and the huge weightiness of the matter that he was to convey unto *Daniel*.

V. 17. *Of this my Lord.* Out of the Original it may be rendred thus, How can *this*, so vile a servant, so wretched poor and despicable a creature talk with such an one as *this my Lord* is? *There remained no strength in me.* So perfect an exinanition ought there to be of our own carnal mind and powers, for the fitting us to receive the supernatural power from God, and those divine communications that flow from him.

V. 18. After *Daniel* was thus lost and confounded in himself, and found no strength of his own carnal will and mind left (that we may pursue the Moral Allegory of this Vision also) and after the free and hearty acknowledgment of the same, then Christ in humane shape here touched him again whereby he was strengthened. So great virtue is there in the touch of the divine body of Christ.

V. 19. *Be strong, yea be strong.* This is the voice of him, of whom it is said, He spake and it was done, &c. and upon his speaking here, *Daniel* was strengthened, and being thus strengthened by this supernatural influence, took himself now to be an Auditor fitted for *Palmoni's* informations and instructions.

V. 20. *Knowest thou wherefore I come unto thee,* i. e. Thou canst not easily imagine, saith the Angel, what things, and of what mighty concern I have to impart unto thee. Which when I have imparted, I will return to dispute or contest with the Presidiary Angel of *Persia*, and when I am gone forth I shall meet also with the Presidiary Angel of *Grecia*, for he will also put in for the Empire of the world. And this is the reason of the mentioning of the Prince of *Grecia* here.

V. 21. But now that I may enter upon what I came to thee for, I will declare in plain words, not in Symbols and Hieroglyphicks, as in the foregoing Prophecies, the Divine Counsel

Counsel or Purpose, so distinctly and orderly as if it were writ in a book. Which writing therefore here is called *Scripture*, and for its plainness and unsymbolicalness the *Scripture of Truth*. But there is none concerned with me in these things, none of the Presidentiary Angels of the Nations, but your Prince *Michael*, the Presidentiary Angel of the *Jews*, who is my General. Which farther confirms that this Angel is the same with *Palmoni*, and *Michael* being his Generalissimo under him, he must be the Lord of Hosts the God of *Israel*, viz. Christ as yet not incarnate.

CHAP. XL

ARG. *The Prophecy of the Scripture of Truth, containing the overthrow of Persia by the King of Græcia, and the Leagues and Wars of the King of the South and the King of the North, who grievously afflict the Jews, the King of the North especially, who pollutes the Sanctuary and takes away the daily sacrifice. A Description of the Pride of the Roman Power, whether Pagan or Pagano-christian. The Invasion of the Dominions of this King of Pride by another King of the South, and King of the North especially, who at length seizeth on his glorious seat betwixt the two Seas.*

ALso I, in the first year of Darius the Mede, even-
I stood to confirm and to strengthen him:

2 And now will I shew thee the truth, Behold, there shall stand up yet three Kings in Persia, and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty King shall stand up, that shall rule with great dominion, and do according to his will.

4 And

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be pluckt up, even for others besides those.

5 And the King of the South shall be strong, and one of his Princes, and he shall be strong above him, and have dominion: his dominion shall be a great dominion.

6 And in the end of years they shall join themselves together; for the Kings daughter of the South shall come to the King of the North to make an agreement: but she shall not retain the power of the arme, neither shall he stand, nor his arme; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times:

7 But out of a branch of her root shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the King of the North, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods with their princes, and with their precious vessels of silver and of gold, and he shall continue mo years than the King of the North.

9 So the King of the South shall come into his kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come and overflow, and pass through: then shall he return, and be stirred up even to his fortress.

11 And the King of the South shall be moved with

with choler, and shall come forth and fight with him, even with the King of the North: and he shall set forth a great multitude, but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down many ten thousands: but he shall not be strengthened by it.

13 For the King of the North shall return, and shall set forth a multitude greater than the former, and shall certainly come (after certain years) with a great army, and with much riches.

14 And in those times there shall many stand up against the King of the South: also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall.

15 So the King of the North shall come, and cast up a mount, and take the most fenced cities, and the arms of the South shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16 But he that cometh against him, shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him: thus shall he do, and he shall give him the daughter of women corrupting her: but she shall not stand on his side, neither be for him.

18 After this shall he turn his face unto the Isles, and shall take many: but a Prince for his own behalf shall cause the reproach offered by him to cease;

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without his own reproach he shall cause it to turn upon him.

19 Then he shall turn his face towards the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his state a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the armes of a sword shall they be overflown from before him, and shall be broken; yea, also the Prince of the covenant.

23 And after the league made with him, he shall work deceitfully; for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the Province, and he shall do that which his fathers have not done, nor his fathers fathers, he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the King of the South, with a great army, and the King of the South shall be stirred up to battle with a very great and mighty army: but he shall not stand; for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat, shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And

27 And both these Kings hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

28 Then shall he return into his land with great riches, and his heart shall be against the holy covenant: and he shall doe exploits, and return to his own land.

29 At the time appointed he shall return, and come toward the South, but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do, he shall even return, and have intelligence with them that forsake the holy covenant.

31 And armes shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice; and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant, shall he corrupt by flatteries: but the people that do know their God, shall be strong, and do exploits.

33 And they that understand among the people, shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil many days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall to try them, and to purge, and to make them white,

even to the time of the end : because it is yet for a time appointed.

36 And the King shall do according to his will, and he shall exalt himself, and magnifie himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished : for that that is determined, shall be done.

37 Neither shall he regard the god of his fathers nor the desire of women, nor regard any god : for he shall magnifie himself above all.

38 But in his estate shall he honour the God of forces : and a god whom his father knew not, shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory : and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the King of the South push at him, and the King of the North shall come against him like a whirlwind with chariots, and with horse-men, and with many ships, and he shall enter into the countries, and shall overflow, and pass over.

41 He shall enter also into the glorious land, and many countries shall be overthrown : but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt.

Egypt: and the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the East, and out of the North shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his Palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

The NOTES.

V. 1. **T**His first Verse of this Chapter should have been the last of the former, the sense is so closely connected thereto, which is this, I, even I *Palmoni* in the first year of *Darius* the *Mede* stood to confirm and strengthen [him] that is to say *Michael*, as both *Grotius* and other Expositors, as *Calvin* confesseth, refer [him] to *Michael*, according as is perpetually observed in the *Apocalypse*, that by Angels are understood the people over whom they preside, and so according to the Prophetick style he strengthening *Daniel*, and with him the people of the *Jews* by sending *Gabriel*, he strengthened *Michael*, that presided over them, it signifying the same thing, see chap. 9. v. 21.

V. 2. *And now will I shew thee the truth.* Now will I declare unto thee things to come in a plain intelligible way touching the Kingdoms of *Persia* and *Grecia*, and also the *Roman* Empire, not resembling the first to a Bear or Ram, the second to a Leopard or Goat, and the third to a monstrous Beast with Iron teeth, but delivering the matter without any Prophetick Ænigm or Parable, you shall hear from me the bare truth in an easie and vulgar way. Yet three Kings in *Persia*, viz. *Cambyse*, *Smerdis* and *Darius Hyfaspis*, these three besides *Cyrus* the present King of *Persia* shall stand up. And the fourth shall be far richer than they all. This fourth is *Xerxes*, the same that is called *Abasuerus* in the

the book of *Esther*, and who married *Esther* the Jewish Virgin, and *Herodotus* calls his Queen *Amestris*, which manifestly has the sound of *Esther* in it. As for the Riches of this *Xerxes* or *Ahasuerus*, in the book of *Esther*, he is said to have reigned from *India* even to *Aethiopia* over 127 Provinces. And *Justin* lib. 2. writes of him, that though his army was so numerous that he drunk up whole Rivers, yet his Riches were so great that neither that Army nor any other occasions of expence could ever exhaust them. *He shall stir up all.* For his Army he brought against *Greece* consisted of two thousand thousand six hundred forty one thousand six hundred and ten fighting men. And the Attendants of his Army that were to minister to them and others that went along with them, were as many at least as the fighting men: so that they were five thousand thousand two hundred eighty three thousand two hundred twenty in all. But for the number of the women to dress their meat, and of *Curtizans* and *Eunuchs*, of *Waggon-horses* and other Beasts of burthen, and of *Indian Dogs*, it was not to be told they were so many. See *Herodotus* lib. 7. cap. 186. So that by this account *Xerxes* may well be said to have stirred up all against the Realm of *Grecia*. Thus notably is this Prophecy of *Daniel* fulfilled concerning this fourth King of *Persia*. But that the Prophecy proceeds no farther in this Catalogue of the Kings of *Persia*, is because the Church is more concerned in the *Greek* and *Roman* Empire as to their sufferings, of which it was fit they should be forewarned. And this expedition of *Xerxes*, who would have swallowed up all *Greece*, is a fit introduction to the expedition of *Alexander* against the *Persians*, as intimating the reasonableness of the success that was given him by Providence.

V. 3. This mighty King is *Alexander* the Great, who shall have all things succeed according to his mind. And it is *Curtius* his character of him: *That though much was to be imputed to his valour, yet more to fortune, which he of all mortals seemed alone to have had at his beck.* So fitly is this prophecy fulfilled in *Alexander*. *He shall do according to his Will.* There is the like expression in the transition from the *Greek* Empire to the *Roman*, v. 36.

V. 4. The

V. 4. *The four winds of Heaven.* Alexander's Kingdom was broken into four Kingdoms lying North, West, East and South, which were the Kingdoms of *Thracia*, *Macedonia*, *Asia* and *Egypt*, which belonged to *Lyfimachus*, *Cassander*, *Antigonus* and *Ptolemaeus*. See what has been said above, chap. 8. *And not to his Posterity.* For within sixteen years space after Alexander's death, not onely his brother *Aridans* together with his mother *Olympias* were put to death, but also Alexander the Son of Alexander the Great, and *Roxana*, and *Hercules* the other Son of Alexander by *Barsinoe* was killed, and *Cleopatra* the sister of Alexander. So fully was this passage accomplished [and not to his posterity.] Nor according to his dominion, &c. As not having that strenuity and greatness of parts, nor that strength, his entire Empire being thus divided into four Kingdoms, &c. *Shall be plucked up*, The vulgar Latine and *Septuagint* render it, shall be torn or teased, pluck'd into shreds. For others besides those, viz. besides those four notable ones as they are called in the vision of the He-goat, chap. 8. But those others are such as *Eumenes*, *Philotas*, *Menander*, *Leonatus*, *Seleucus*, who had their portions distinct from those four, whereby the main Body of Alexander's Kingdom was the more weakened.

V. 5. *And the King of the South, &c.* That is, *Ptolemaeus* the Son of *Lagus* King of *Egypt*. He speaks onely of the Kings of the South, and of the North, i. e. Of the Kings of *Egypt* and of *Syria*, because the affairs of the Jews are onely concerned in them. And this first King the Son of *Lagus* is noted for his treacherous taking *Jerusalem* on the Sabbath-day. See *Joseph. Antiq.* lib. 12. c. 1. *One of his Princes*, that is, either of Alexander or some one of the lesser Princes, whom this *Ptolemy* favoured, but either way it is *Seleucus Nicator* that is here meant, who got first into that greatness by the aid of *Ptolemy*, as I noted above. *And he shall be strong above him*, *Seleucus* shall outdoe *Ptolemy* in feats of War. For he having taken *Demetrius* the Son of *Antigonus*, he added *Asia* to *Syria*, he overcame *Lyfimachus* King of *Thracia* in battel, and

Antigo-

Antigonus in Phrygia as Androcotus also in India, from which great exploits he purchased to himself the name of Nicanor or Nicator, as if we should say, Seleucus the Conquerour. His dominion shall be a great dominion; As containing all these Countries according to Appian, Syria, Phrygia, Mesopotamia, Bactriana, Arabia, Sogdiana, Arachotia, and a great part of India, even beyond the River Indus.

V. 6. They shall joyn themselves together, &c. Not that the same individual persons Ptolemaus Lagi, and Seleucus Nicanor shall do this, but some of the succession of each of them. For the succession of the Kings of the north, and of the south or of Syria, and Egypt are in the prophetick style, spoke of as of two single Kings continuing all the time of their Kingdoms. This King's daughter therefore of the South, is Berenice the daughter of Ptolemaus Philadelphus, Son and Successour to Ptolemaus Lagi, sent to Antiochus Theos King of Syria and Asia, and Grand-child to Seleucus Nicanor, with a vast dowry of gold and silver, that by this marriage these two Kingdoms might be held together in a firm league. But she shall not retain the power of the arm. She shall not have that strong-interest at Court, nor remain in the Authority she seemed to have at first, her Husband receiving his former Wife Laodice again into favour. Neither shall he stand. Not Antiochus himself. For Laodice suspicious how constant he might prove in his love to her, got him to be poisoned. Nor his arm. The Hebrew may be translated, nor his Seed, the little Son he had by Berenice who was killed with her in the Daphneum at Antioch, where she had shut her self up with her little Child. But she was given up, and they that brought her and he whom she brought forth, viz. the young child, and all her abettors, they were all betray'd, and she and her little Son murdered by Seleucus Callinicus her Son-in-law. So bad an end had a matter ill begun. See Justin, lib. 27. c. 1.

V. 7. But there shall stand up one from among the branches of her root, whose root was Ptolemaus Philadelphus, Berenice's and Ptolemaus Evergetes his Father, viz. her Brother

ther *Evergetes*, who shall found his quarrel upon the right, that his Sisters child had if he had had strength and had been alive to revenge his Mothers death. Wherefore upon this account shall he fall into the Territories or Frontiers of *Selencus Callinicus* the King of Syria, who killed *Berenice* and her little Son, and shall prevail and have very easie and mighty success.

V. 8. *Ptolemæus Evergetes* prevailed so far, saith St. Jerome, that he took Syria and Cilicia, and the upper parts beyond *Euphrates*, and almost all Asia, and brought away with him forty thousand talents of silver, and two thousand five hundred Images of their Gods, which *Cambyses* and others had carried away. From whence this *Ptolemy* obtained the name of *Evergetes* or *Benefactor* from the superstitious Egyptians for thus recovering their Images. And he continued more years than the King of the North, to wit, than *Selencus Callinicus*, *Evergetes* reigning 26 years, *Callinicus* but 20.

V. 9. *Ptolemæus Evergetes* his power and success will be so great, and so little loss to his Army, and with that ease, as if he had been Lord of Syria, and had free ingress and egress at his pleasure.

V. 10. Though that shamefull overthrow he had received cowed the spirit of *Selencus Callinicus*, yet his two Sons *Selencus Ceraunus*, and *Antiochus Magnus* after his death (and which was a greater encouragement after the death of *Ptolemæus Evergetes*, who left a successour little beloved, infamous for killing his Father, Mother and Brother, and in derision therefore call'd *Philopator*) bestirred themselves to recover what their Father had lost, and therefore assembled a multitude of great forces, and though *Selencus Ceraunus* died in the beginning of the enterprize, yet *Antiochus Magnus* did overflow *Judea* and *Cale-Syria* by the treachery of *Theodotus*, *Ptolemæus* his governour of that Province. And after this, no peace being concluded, he did again renew the War, and taking many Towns, he at last came to *Raphia* an exceeding well fortify'd Town in the Confines of *Egypt*.

T

V. 11. Though

V. 11. Though *Ptolemaus Philopator* was a sluggish voluptuous person, and given to his ease and pleasure, yet when his proper Kingdom was in such imminent danger by *Antiochus Magnus*, he was enraged, and thought it was time to bestir himself for fear he should not onely lose Syria, but *Egypt* too. And therefore he set forth a great multitude, seventy thousand foot and five thousand horse, and seventy three Elephants, and took many prisoners of the army of *Antiochus Magnus*. But the success of the day is much to be imputed to the courage and importunity of his Sister *Arfinoe*. See the third book of the *Maccabees*, chap. 1.

V. 12. And when *Ptolemaus Philopator* was partly taken captive, partly killed, and partly put to flight, and scattered the multitude of *Antiochus* his army, and thereby driven them away from his Territories, whenas his mind was oppressed and depressed with fear and anxiety before, it will now grow so light, rash and vain, that besides his unclean conversation with *Agathoclea* the Singing-wench, and *Agathocles* her Brother, he will rudely and prophanely in *Judaea*, not onely come into the Temple, but rush into the *Holy of Holies*, against the advice and persuasion of all, either pious or prudent by-standers. And therefore though he shall cast down many thousands, yet he shall not be strengthened by it. The idleness, luxury and sottishness of *Philopator* made this great advantage he had got against *Antiochus* to signifie nothing.

V. 13. For the King of the North *Antiochus* shall again gather an army, and that greater than the former, which he will not fail to do after certain years he observing the luxury and dissoluteness of *Philopator* and his mindlessness of his affairs. Wherefore he will be sure to come with a great army and well appointed, well furnished and plentifully with all things fitting for an army. This the Hebrew word signifies, which our English translation renders *Riches*.

V. 14. *Philopator* having appointed *Agathocles* his Camite, and Brother to *Agathoclea* the Singing-wench to be Prefect over *Egypt*, not onely the Provinces subject to *Egypt*

Egypt rebelled, but *Egypt* it self was vexed with Seditious. And *Philopator* being dead, and *Antiochus Magnus* having made a firm league with *Philip* of *Macedonia*, he was assisted by him upon condition of equally dividing the spoil. And hence, saith *Jerome*, is to be understood the meaning of many standing up against the King of the South, or the King of *Egypt*. But now for [the Robbers of thy people] *Peritzim*, which is here rendred *Robbers*, may better be turned *Breakers*, namely of the Union of the Jewish Church, and Violaters of *Moses's* law. They were the Jews in *Egypt* (multitudes of whom *Ptolemaus Lagi* had carried down with him when he took *Jerusalem*) and their Correspondents in *Judea* and other places, that were puffed up with the late great success of *Philopator*, and sided with *Egypt* against *Antiochus Magnus*, and were so high flown in their hopes, that they thought the time was at hand to fulfill *Isaiab's* Vision of Prophecy, *That there shall be an Altar of the Lord in the midst of the land of Egypt*, chap. 19. 19. and in time the business was carried on so far that *Onias*, Son of the High-Priest, *Onias* the third, under *Ptolemaus Philometor* got such a Temple built in the *Nomus* or Canton of *Heliopolis*, but they and their hopes fell for the present, as is predicted, and the prediction fulfilled in the victory of *Antiochus* against *Scopas*, *Ptolemaus Epiphanes* his General, and of them whom he overthrew at the Spring-heads of the River *Jordan*. And when he had taken the Towns of *Coele-Syria* and *Samaria*, that *Scopas* was possessed of, the Jews delivered up *Jerusalem* to him of their own accord. And helpt to beat *Scopas's* Garrison-Souldiers out of the Tower he there had left them in, as *Josephus* tells us, lib. 12. c. 13.

V. 15. The King of the North *Antiochus Magnus* shall come, whereby these *Peritzim* or *Breakers* of the law shall smart for it. For this *Antiochus* was a great friend to the Jews that stuck to *Moses's* law, as you may see in *Josephus*. And shall cast up a mount, against *Sidon*, where he shut up *Scopas* so close and long that he made him yield, and he took the fenced Cities, as was noted before out of *Josephus*. Nor could the Arms of the South, viz. those of those three Com-

manders, *Eutropus*, *Menocles* and *Damaxenus*, whom *Ptolemy* sent to relieve *Scopas*, avail any thing, or be able to withstand the forces of *Antiochus*.

V. 16. But *Antiochus* shall have complete success against the forces of *Ptolemaeus Epiphanes*, and the Jews delivering up the City to him, as was noted above, he shall stand conquerour in the glorious land. The Septuagint render it, He shall stand in the land of *Saby*, which I must confess I suspect to be the name of the God of that Land, namely of the God of *Israel*, who is called the Lord of Hosts. But of his entring of *Judaea* and *Jerusalem*. I have hinted enough above. But whereas our English Version has it, which by his hand shall be consumed. The Original may be rendred, which by his hand shall be consummated or perfected, which is more agreeable to History, he being so great a friend and benefactor to the Jews.

V. 17. *Antiochus* not content with the regaining onely *Cele-Syria* and *Judaea*, which were his Ancestours before, has a design of making himself master also of *Egypt*, and to enter into the strength of *Ptolemaeus Epiphanes*: his whole Kingdom, for so it may be rendred out of the Hebrew. And upright ones with him. The word in the Original may signifie either upright ones or covenants, but either are to carry on the match betwixt his daughter *Cassandra* and *Ptolemaeus Epiphanes*. And he shall doe. So the Hebrew, that is, It shall succeed. He shall give him his daughter *Cassandra*, the fairest of women, and *Cele-Syria*, *Phoenice*, *Judaea* and *Samarita* for a dowry with her. Corrupting her, that is, infusing such principles into her as might make her instrumental by treachery to her Husband, to get to her Father *Antiochus* the Kingdom of *Egypt*. But she shall not persist in such ways, as her Father would put her in, nor be for him, but be faithfull to her Husband.

V. 18. After *Antiochus* had laid so politick a ground of security from *Egypt*, he turns his face to the Maritime Towns and Isles, he assaulted some Sea-towns of *Thrace* and *Greece*, and took several Islands properly so called, as *Rhodus*, *Samos*, *Delos* and *Eubrea*. This was lookt upon as an affront

affront to the *Roman* Power. But *Lucius Scipio* the *Roman* Commander shall cause the reproach offered to him to cease and return it upon *Antiochus*. For at *Sipylos*, a Mountain in *Asia minor*, near the Confines of *Phrygia*, he slew fifty thousand of *Antiochus* his men, and took eleven thousand Prisoners, as *Justin* writes, and brought him to such hard and dishonourable terms of Peace, that he was bound to have nothing more to do with any part of *Europe*; that the *Romans* should have *Asia*, and he rest content with the Kingdom of *Syria*, that he should surrender all his Ships and Captives, and defray the expences of the War. See *Justin*, lib. 31. He gave Hostages also for performance of Covenant, to wit, his two Sons, *Seleucus* and *Antiochus Epiphanes*. Thus was the reproach cast upon the *Roman* Power by *Antiochus*, returned with usury upon himself at last.

V. 19. Upon this *Antiochus* marched towards the Frontiers of his own Kingdom to *Apamia*, *Susa*, and other more remote parts of his own Dominions. And his stumbling and falling refers to his rash and inconsiderate robbing the Temple of *Jupiter Elyman*: by night, which being known by the *Elymistes*, he and his whole army was slain by that people.

V. 20. Then shall succeed in his place by right of inheritance *Seleucus Philopator*, the elder Son of *Antiochus Magnus*, who would not fail to be a raiser of Taxes, who was so eager on money, his luxury and necessity requiring it, that he did not stick to appoint *Heliodorus* his Treasurer, to rob the Temple at *Jerusalem*, 2 Mac. 3. 10. But for [In] it should rather be upon the glory of the Kingdom, that is, upon the Riches thereof. For Riches are the Political glory and decor of any Kingdom, whenas poverty makes them look sordidly and contemptibly. But he is said to be destroyed in a few days, because he reigned but twelve years, whenas his Father *Antiochus* reigned thirty seven. But he perished neither by the Insurrection of his own Subjects, nor by War with Foreigners, but was secretly poisoned by *Heliodorus*, who hoped to succeed him in his Kingdom.

V. 21. This

V. 21. This vile person is *Antiochus Epiphanes*, Son to *Antiochus Magnus*, and second Brother to *Selencus Philopater*, who is said to be vile and despicable, both for the ill-ness of his manners and defect of title to the Crown, the right of Succession belonging to *Demetrius*, the Son of his Brother *Selencus*, and therefore the Honour of the Kingdom was never adjudged to him, but he got it by craft and flattery, pretending to administer the affairs of *Syria*, for the good of his Nephew *Demetrius*, Hostage then at *Rome*, whom *Philopater* was content should be there instead of his Brother *Epiphanes*. The ancient Fathers generally make this *Antiochus Epiphanes* a type of Antichrist, and how well he fits the Antitype the Popes of *Rome*, see Dr. H. M. his Exposition of this Prophecy, from this verse, to the end of the 35th. The Vision passing there from the *Greek Empire* to the *Roman*.

V. 22. *Heliodorus* his forces, who murdered *Selencus*, Father to *Demetrius*, will be thus overflowed and broken by *Antiochus Epiphanes*, assisted with the forces of *Eumenes* and *Attalus*. And not onely the followers of *Heliodorus* will be broken, but also the Prince of the Covenant *Demetrius* himself, in whose behalf *Epiphanes*, *Eumenes* and *Attalus* seemed to conspire, the success redounding to his detriment by reason of the treachery of his Uncle *Epiphanes*.

V. 23. For after the friendship professed by *Epiphanes* to his Nephew *Demetrius* at *Rome*, with whom he kept intelligence, he wrought deceitfully by getting his friends at *Rome* to detain *Demetrius* there, that he might the better pursue his own designs in the mean time, his Nephew being absent. And though his beginnings were but small, yet by flatterings, frauds and crouchings he grew up by degrees as his Antitype did.

V. 24. He will in a fair and peaceable manner, without any shew of enmity to *Demetrius*, possess himself of the best places of *Syria*, as his Antitype the Papal Hierarchy of the fairest and fattest seats in *Europe*. And he shall be a greater exactour of Tributes, and more profuse rewarder of his Favourites, his Souldiers especially, than any of his Ancestours,

1 *Mac.* 3. 30. And after he has taken the more easie and opime places, and encouraged his Souldiers by liberally dividing the spoil amongst them, he shall forecast his device, and lay his projects for a time to take the strong holds.

V. 25. He shall move his forces against the King of *Egypt*, *Ptolemaus Philometor*, because he pretended a right to *Syria*, and *Ptolemaus* his two chief Commanders, *Eulaius* and *Lentus* shall bring out a mighty army against him, but they shall not be able to withstand *Antiochus*, because there will be treacherous plots against the Army of *Philometor*.

V. 26. Some of *Philometor's* Domesticks, Ministers of State, and of great trust in his affairs, and in this War, shall be false to him, and so spoil the success of the Battel. And so *Ptolemy* was afraid of *Antiochus* and fled, and many were wounded to death, as it is said, 1 *Mac.* 1. 18.

V. 27. *Ptolemaus Philometor* and *Antiochus Epiphanes* shall meet together at *Memphis*, in outward shew friends, but inwardly suspicious enemies, and suspected one of another. But this palliated friendship will again break out into open War; which will certainly happen at the time appointed.

V. 28. So it is said 1 *Mac.* 1. 19. Thus he got the strong Cities in the land of *Egypt* and the spoils thereof. And his bears shall be against the holy covenant. This is the first coming of *Antiochus* into *Judaea*, says *Grotius*, which the writer of the first Book of *Maccabees* takes no notice of. And he shall do exploits. [Exploits] is not in the Original, the sense is, He shall doe according to his own mind and will, and particularly about the High-Priesthood, contrary to the Holy Covenant or Law of *Moses*, he shall confer it upon *Jason*, and after on *Menelaus* for their bribes and flatteries. And return to his own land, out of *Judaea* into *Syria*.

V. 29. At the time appointed he shall return. This is the appointed time mentioned verse the 27. *Antiochus* shall again come toward *Egypt*, but this second expedition of his against *Egypt* will not be so prosperous as the former. That is the clear sense out of the Hebrew, and agreeable to History.

V. 30. For

V. 30. *For the ships of Chittim.* Chittim may signifie either the *Romans* or *Macedonians*, but it being *Zijim Chittim*, and *Zijim* not being in *Regimine*, as they call it, but an Adjective that signifies *rough*, *rude* or *harsh*, it may be more naturally rendred. For the *rough Romans* shall come against him. And thus it fitly reflects on *Popilius* his rough handling *Antiochus* when he was besieging *Alexandria*. For *Popilius* was sent from the Senate to bid him desist, *Egypt* having committed themselves to the *Roman* tutelage. And, when they met, *Antiochus* offering to kiss *Popilius* upon their former familiarity at *Rome*, he bluntly bad him forbear those ceremonies, and upon his producing the decree of the Senate, the other making delays, and pretending it fit to consult his friends. *Popilius* presently drawing a circle with his stick about *Antiochus*, bad him consult his friends upon the spot, nor pass out of the circle till he had declared whether he would have War or Peace with the *Romans*. Which rough dealing, saith *Iustin*, *Aded animum Regis fregit ut pariturum se Senatui responderet*, i. e. So broke the courage of the King, that he answered he would obey the Senate. *Therefore he shall be grieved.* The Seventy and Latine out of the Hebrew render it, And he shall be struck, broken or humbled, which suits better with that of *Iustin*, but unquestionless he was grieved withall. *Against the Holy Covenant.* And he will ease his grief and discharge his rage on the Jews, those especially that adhere to the Holy law of *Moses*. *He shall have intelligence with them that forsake the Holy Covenant.* He will practise with the deserters of the Holy Covenant, *Jason* and *Menelaus*, and those of that faction, that for his disappointed hopes on *Egypt*, he might carry what spoils he can from *Judea* the City and Temple, whereby he might seem not to return into *Syria* empty.

V. 31. *And arms shall stand on his part.* Though not the whole stock, yet considerable branches of the stock or people of the Jews. So *Gasper Sanctius*. And *Calvin* speaks to the same purpose. Which answers to that chap. 8. 24. And both to *Antiochus* his Antitype, who is not properly sustained by his own power, but by the power of the ten Kings,

Kings, *Apec.* 17. *Tollute the Sanctuary of strength.* They shall enter into the Temple, take away the silver, and the gold, and the precious vessels, and the hidden treasures, *1 Maccab.* 1. 23. And this is the first degree of Prophanation. *And shall take away the daily sacrifice.* This is the next. That *Antiochus* will send letters by messengers unto *Jerusalem* and the Cities of *Judah*, to command them to follow the laws of the *Gentiles*. and forbid burnt-offerings, and sacrifices, and drink-offerings in the Temple, *1 Mac.* 1. 44. That they should not serve God according to his own Laws, but according to Paganick Rites prescribed by this type of Antichrist. *The Abomination that maketh desolate.* Of the placing this Idol upon the Altar, and the building Altar-Idols through the Cities of *Judah* on every side, and their tearing and burning the Law, which is the last and highest prophanation, see *1 Mac.* 1. 54. This Idol is *Jupiter Olympius* as both *Calvin*, *Cornelius à Lapide* and *Grotius* acknowledge, whom therefore that old Sophist of *Athens*, *2 Mac.* 6. 1. might the better persuade the Jews to be the true God of Heaven, whom they themselves worshipped. The Hebrew is *Hasshakutz Meshomem*, which signifies either a stupifying Idol, or an Idol that makes desolate. And an Idol may very well be said to *stupify*, it making its worshippers as arrand blocks as it self, and *astonishing* all sensible men, that mankind should ever become such blocks as to worship Idols. And to *make desolate*, as causing such vast murderings of pious men, and frightening them from the publick worship, so that the Temple of God is left naked and desolate, *1 Mac.* 4. 37. But how excellently well the Antitype answers to the Type. See Dr. *H. M.* on this verse in his *Exposition*.

V. 32. Those that against the Law had given money for the High-Priesthood, he would farther persuade by fair words to comply with his Idolatrous designs. But those that knew their God, not by dry imagination, but by faith that had a living root in their heart, which implies a purity there, from whence all firm assurance of knowledge in divine matters doth arise, these by the strength and power of

God, and by faith in his Assistance will not be forced through the threats of mortal men, be they never so potent, to forsake the Law of God, and to relinquish their loyalty to him, who brings these persecutions on his people, on purpose to try them. For the fulfilling of this Prophecy, see *Joseph* lib. 12. c. 7. and the books of *Maccabees*.

V. 33. Those that understand among the people are such as before were said to know their God from such a principle of life in their heart, not in dry imaginative opinion, who though they shall fall, that is, be afflicted and persecuted by the sword, flame, captivity and spoil of goods, though these things be in their eyes, and they be in a manner certain to undergo them, yet these, in whom the true knowledge of God is, will not desist from their duty.

V. 34. *Mattathias* with his five Sons (amongst whom was *Judas Maccabeus*) he will open a way toward their liberty. See 1 *Mac.* 2. 1. and 2 *Mac.* 5. *Cleave to them with flatteries.* From the Hebrew, for *flatteries*, it may be rendered, *Lubricities* or *Slipperinesses*. That many shall join themselves to them slipperily, not firmly or sincerely. There shall not be an intimate firm union from one principle, which is the hearty love of God, and unfeigned zeal for the purity of his worship, but they shall adhere from by-respects of ambition or covetousness, or the like. There are examples of such in the Book of *Maccabees*, and I wish they were no types of some in the Reformation. See *Dr. H. M.* on this place.

V. 35. Some of them that know their God in the sense above explained, shall fall into misery and affliction, so the Seventy render it according as the word is oft used in the New Testament, which agrees with what follows, to *try them, purge them, and make them wise.* And therefore those troubles that seem so direfull and tragical to mortal men, proceed from the love of God to his own, that he may make them more pure, and consequently better fitted for communion with himself. Reade attentively what *St. Paul* tells us, 2 *Cor.* 4. 17. *Even to the time of the end,* that is, To the time of their ending. *Because it is yet for a time appointed.*

who was truly God as well as man, and therefore the God of gods; yet was he in word and deed most despitefully used by them and crucify'd. The *Romans* also despised the God of *Israel*, even the better sort of them, as *Cicero*. See his Oration *pro Flacco*. And yet shall the *Roman Power*, though Pagan, stand and prosper, notwithstanding this their villany toward Christ and bloody persecution of his members in the Primitive times, wherein he was again reproached, till the determinate time of this rage expired, and the Empire became Christian.

V. 37. Here the Prophecy reaches into the times after the Empire was turned Christian. Whence it is no wonder that 'tis said, That he regards not the God of his Fathers, *Mars*, suppose, the Tutelar God of *Rome*, nor the desire of women, importing that marriage then will not be in that high esteem it was with the ancient *Romans*, as the Laws *Julia* and *Papia* testifie, which *Constantine* abrogated. Thus far from the foregoing verse to the fore-part of this, may the Prophecy prefigure the state of the *Roman Empire*, without any reference to the *Roman Antichristian Power*. But the same part of the Prophecy is also applicable to the *Antichristian Polity* of the *Roman Empire*, and therefore takes in that too. Wherefore beginning at the 36th verse, we shall Paraphrase these two verses so far as they concern that *Antichrist*, which undoubtedly *Paul* aims at, 2 *Thess.* 2. thus: After the reign of *Antiochus Epiphanes* that type of Antichrist, and notorious enemy of the people of God in the *Greek Empire*, shall there arise an eminent King or Royal *Pontifex* if you will, who with his Ecclesiastick Polity shall prove the very Antichrist indeed, answering in the *Roman Empire* to that wicked *Antiochus* in the *Greek*, and both of them placed in the latter times of each Empire. Which Ecclesiastick Prince or *Pontifex* finding the stream of affairs and good fortune to carry him along, shall at last exalt himself above every God, that is, every Supreme Magistrate, the Emperour himself not excepted, nay shall speak strange blasphemous words against the Sovereignty of God himself, as if he had power to abrogate or dispen-
with

with the Laws of God and Christ, and were himself the *Supremum numen in terris*. In which impieties he will prosper for such a time as Providence shall permit, viz. till the latter end of the time, and times, and half a time.

But notwithstanding all this wickedness, he shall not be a mere *Roman* Pagan, nor shall he regard the gods of his Ancestours or Predecessours (that is, of the Supreme Magistrates of *Rome* that reigned there before in old time) such gods as *Neptune, Mars, Jupiter, Capitolinus*, and the like. But this shall be notable in him, that he shall be outwardly a strict professour of a single life, nor shall it be consistent with his Pontifical office to marry, nor permitted to his Hierarchy so to do, that he may the better thereby promote the designs of his rampant ambition. Which spirit of pride and worldliness shall grow so rank in him, that he shall in time cast off the real sense of all Piety, nor regard any God, but shall magnifie himself above all, subordinating all Religion to his own worldly advantage and interest. Whence it will be, that amongst other things he will make no conscience of Idolatry.

V. 38. *But in his, &c.* The Hebrew runs easily and coherently thus. For together with *God* (for so will [7] signifie according to *Calvin* and *Vitalpandus*, pag. 274.) he will honour the *Mahuzzim* (the Seventy also retain that word, and likewise the vulgar Latine) namely the *Demons* which *St. Paul* Prophesies of, whose worship will be brought in, in the latter times, in the time, times, and half a time, which is the reign of Antichrist, by unconscionable lyars and men that are against Marriage, and place their Religion in abstaining from meats, which is a description of Monks especially. This *St. Paul*, 1 *Tim.* 4. says the Spirit has foretold *inwardly*, expressly, not obscurely or enigmatically, as being in this plain Prophecy of the *Scripture of Truth*. *St. Paul's Demons* therefore and *Daniel's Mahuzzim*, are the Souls of departed Saints, which this Antichrist, King of *Rome*, or the *Roman* Hierarchy, will worship together with *God* or *Christ*. *In his estate*. Reade from the Hebrew, *In his place*, viz. in the places or temples of *God* or *Christ*, in Churches which

which have their name from *alcanno*, our Lord Christ; Or the Hebrew [*Alcanno*] may signifie as much as upon *his* bottom or foundation, which is the very pretence of the *Romanists*, that they worship the Saints upon the account of honouring Christ. And the Saint-worshippers give such titles as these to them and their Relicks, viz. *Towers, Fortresses, Walls, Bulwarks, Guards and Protectours*, which is the very thing that *Mahuzzim* signifies. And a God whom *his* fathers, &c. Reade according to the Hebrew, *Even together with a god*, which his fathers (his Ancestours the ancient *Romans*) knew not (which God is Christ) shall he honour them with gold and silver, and precious stones and pleasant things. Which is abundantly fulfilled in the rich offerings to, and cloathings of the Images and Altars of the Saints in the Romish Church, which are very costly and sumptuous.

V. 39. In the English Version the sense is obscure. The Hebrew runs thus and is easie. And he shall make the *Holds* of the *Mahuzzim* jointly to the foreign God, that is, he will build or erect *Holds* jointly appertaining to both the *Mahuzzim* and the foreign God. Which are Churches and Monasteries dedicated to Christ (he is that foreign God) together with this or that Saint. And elegantly are they here called *Holds*, in reference to *Mahuzzim*, which has a warlike sense in it, and signifies military Protectours and Champions, whose Houses therefore may well be termed strong *Holds*. And for this *Foreign God*, him he shall acknowledge and encrease with Glory, that is, even Antichrist shall make an outward profession of Christ, and accumulate external pomps and shews in honour of him. And he shall cause them, viz. the *Mahuzzim* or departed Saints, to rule over many, and shall distribute the earth to them for a reward. So *Vatablus* out of the Hebrew. The Saints are made as it were *Tutelar* Deities of Kingdoms, Provinces, Cities and other places, as a reward of their sufferings, and for the good Offices they are supposed to do for them that worship them and pray to them. Which is a lively description of the condition of the Papacy at this

this very day ; And indeed of a long time heretofore, both of the *Greek* and *Latin* Church, of both which the Pope pretends to be the supreme Patriarch. For which the Idolatrous Empire has been sorely scourged by the *Saracens* and *Turks*, namely, for worshipping the *Mabuzzim*, that is, *Demons* or the Souls of deceased Saints, and in order to them images of Gold and of Silver, and of Brass and of Stone, &c. *Apoc.* 9. 20. The plagues of the *Locusts* and *Euphratean* Horsemen, that is, of the *Saracens* and *Turks* came upon them for this. And so it follows answerably here upon the mention of these *Mabuzzim*, in the next verse.

V. 40. *At the time of the end*, i. e. within the compass of the time and times and half a time under the fifth trumpet shall the *Locusts* or *Saracens* come against the idolatrous Empire, whose original is from *Arabia*, which lyeth south of the said Empire. *And the King of the North*, that is, The *Euphratean* Horsemen, which are the *Turks*, and whose original is northren beyond the *Caspian* Sea, at a great distance opposite to *Arabia*, these under the sixth trumpet, which is the last part of the time and times, and half a time, shall invade the same *Roman* Empire by reason of that idolatrous Antichristian Polity there, like a whirlwind or strong tempest from the North. *And with many ships*, ships are here mentioned consentaneously to what follows, that he shall overflow and pass over by Sea out of *Asia Minor* into *Europe*, and at last take *Constantinople* and utterly ruine the Eastern part of the Empire for their Idolatries, with the *Mabuzzim*, as has been above intimated.

V. 41. *Eretz Hatzabi*, which is translated, *Glorious land*, signifies (as *chap.* 8. 9.) the land of *Judea* according to the general strain of Interpreters, by reason of the Glory of the Temple and divine residence once there. The King of the North, the *Turk* will be Master of this land too, as he is known to be, at this day. But *Edom* and *Moab*, and the chief of the children of *Ammon*, that is, saith Mr. Mede the inhabitants of *Arabia Petrea* were never yet Provincials of the *Turkish* Empire, yea with some of them he is said to be at pension for the safer passage of his Caravans.

V. 42. *The*

V. 42. *The land of Egypt shall not escape.* Which though it held out long under the *Mamelukes*, untill the year 1517. (whenas *Constantinople* was taken in the year 1453.) at last fell under the hand of the *Turks*.

V. 43. *And the Ethiopians,* The Hebrew has it *Cushim*, *Cushites*, that is, the neighbouring Nations, whether of *Africk* or *Libya*, as those of *Algers*, &c. or of the *Arabians* in Scripture called *Cushim*, they shall be at his devotion. See Mr. *Mede*. And thus far the Prophecy seems clear being applied to time past. But the following part of the Interpretation, though it be such as shall be *rational*, let it go for no more than *Conjectural*, it being of things to come. It is freely left to the wit and sagacity of the Reader to judge of the likelihood thereof.

V. 44. The tidings out of the *East*, may very well contemporize with the sixth Vial, which is poured out upon the River *Euphrates*, whereby its waters are dried up, and the way to the Kings of the *East* prepared. Which shews some grand mutation of Affairs and jeopardy, that the *Turkish* Empire in those Eastern parts will seem to be in at that time. But the tidings out of the North may be of a most formidable strength of *Tartars* invading the *Turkish* Empire, at the same time it may be converted to the Christian Religion. *To make away many*, *To make away any* by whose overthrow he may hope to strengthen himself against those imminent dangers he is so sensible of, or may compensate his losses.

V. 45. *Between the Seas in the glorious holy Mountain.* This interpreters ordinarily understand of the land of *Judea*, by reason of the word *Sabi* here used, as the Seventy both here, and also v. 41. as if it were a *Proper* name not an Appellative, call it *Sabi*, but it may be either. And in the Appellative sense it may denote, either a *solid Greatness* and *Gloriousness*, or a *tumid Fastuosity* and affected Greatness. But making it a proper name, it is the Title or Name of the God of *Israel*, who is *Sabi* *Sebaoth* the Lord of Hosts and God Omnipotent. Jer. chap. 3. and the land of *Judea* called the land of *Sabi* from his residence there

in

in his glorious Temple. But that there is little likelihood that *Judæa* is here meant, and the Hills on which the Temple was built, may appear from hence, that *Jerusalem* in truth is neither placed betwixt two Seas, nor *Judæa* any new Acquist of the *Turk* here, he having entred and possessed it before v. 41. But *Rome* is betwixt two Seas, the *Mare Adriaticum*, and *Mare Tyrrhenum*, nor was he ever yet Master of it; and it is very famous for its Hills or Mountains. Which City being the Metropolis of *Holy Church*, or the *Papal Hierarchy*, and the Seat of his *Holiness* so called, it is no wonder that *Kodesh*, which signifies Holiness is here added. And moreover though *Sabi* were a proper note of *Judæa* and the Temple there, yet as it is said of the Prince of *Tyre*, though but a Type of Antichrist, *Ezek* 28. That he was the anointed Cherub, and set upon the Holy Mountain of God, walkt in the midst of the stones of fire, that is, the sparkling stones in *Aaron's Breast-plate*, why may not *Har-Sabi*, the Mountain of Glory be referred to Antichrist himself, though it properly belong to the Temple of *Jerusalem*, especially *Sabi* in the appellative sense, denoting as well an empty tumid Glory, as a solid? And though *Sabi* were taken in the sense of *Sabi Sebaoth*, is not Antichrist that King of Pride commanding over an Army of Priests, and do they not give the Titles of *Divinity* and *Omnipotency* to the Pope? So that mount *Calius* will be *Har S. bi* the Mountain of *Sabi*, whose Title is the Holiness of *Rome*, as if *Kodesh* were added for a certain Character of the party. See Dr. *H. M.* his *Exposition* and *Notes* on the place. And the Answer to *S. E.* his remarks. Yet shall he come to his end, and none shall help him. The easie and natural Version of this passage out of the Hebrew is this. And he shall come to the top of it (*viz.* of the Hill, suppose mount *Calius*) and no man shall help it, namely, the Hill and rescue it out of his hands. This version has the Countenance of the *Seventy*, of the vulgar *Latin*; of *Varablus*, *Gasper Sanctius*, and *Maldonat*. Which implies that the King of the North will make himself perfect Master of this Hill or Hills and City of *Rome*, and that

no man will hinder him by rescuing the Hill, and consequently the City and seat of the Pope out of his hand. And thus this Prophecy describing so lively the Idolatrous state of Antichrist, and the beginnings of his punishment under the fifth and sixth Trumpets, does glance also at his final destruction under the *seventh*, as the Visions of the Metalline Image and the four Beasts do. And therefore there is all reason that this Prophecy of the *Scripture of Truth* should do so too. But as it is said in the beginning thereof, *It is for a long time*; so if the 2300 *Evening-mornings* have a typical sense, it will be those three or four hundred years till the accomplishing this part of the Prophecy. Besides, that all Commminatory Prophecies take effect according as they behave themselves that are concerned. See Dr. *H. M.* his *Exposition* and *Notes*, and the *Answer to S. E.* the *Remarker*.

CHAP. XII.

ARG. The Prophecy of the Scripture of Truth continued, in which the deliverance of the Jews and their prosperous state is predicted, and the first and second Resurrection briefly glanced at. This Prophecy not to be understood till the time of the end. The King of Pride or Antichrist reigneth uncurbedly for a time, and times, and half a time. The two numbers reaching to the time of his manifestation, and who likely to understand this Prophecy, and who not. Daniel's portion in the first Resurrection.

AND at that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered,

livered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book even to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and an half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10 Many shall be purified and made white and tried: but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: for thou shalt rest, and stand in the lot at the end of the days.

The NOTES.

V. 1. *S* Hall Michael stand up, see chap. 10. 21. This passage therefore denotes the time when the affairs of the Jews become very hopefull and prosperous, which is about the sixth and seventh Vials, to speak in the language of the Apocalypse. *As never was since*, &c. see Apoc. 16. 18. The comparing of which place with the present, plainly shews that this time of trouble belongs to the seventh Vial. *Shall be delivered*. The *Seventy* and the *vulgar Latine* have it, *Shall be saved*, viz. from that abject condition they lived in among the Nations, from the beggarly elements of *Moses*, and by their faith in Christ shall be made partakers of *eternal salvation*, and not the Jews onely, but every one, as well Gentiles as Jews, that are found written in the *Book of life*, mentioned Apoc. 20. 12.

V. 2. *And many of them*. Here [many] in counterdistinction to [all] does plainly intimate the *first Resurrection*, or that of Martyrs and Confessours. *Some to everlasting life*. The Hebrew has, *Those* to everlasting life, to wit, Those that awake out of the dust of the earth at that time. See Apoc. 20. *And some to shame*, &c. Out of the Hebrew read, *But those others*, another sort of people which the Prophecy points at, whose condition commences with the first Resurrection, *Those* shall be in perpetual shame and contempt

contempt all along the time of the blessed *Millennium*. These are those Dogs, Sorcerers, Whoremongers, Murtherers, Idolaters and Lyars that are excluded the holy City.

But now if [many] be not taken for a certain number in counterdistinction to [all] but for the *generality* or a vast multitude, as Criticks allow [many] sometimes so to signify, then the text may be expounded of the *General Resurrection*, and then [some to everlasting life] and [some to shame and everlasting contempt] will be a fit distribution of those many, or all that are then said to arise out of the dust of the earth.

V. 3. They that be docible and understand the ways of God, and accordingly walk therein, shall shine as the bright azure sky. But they that are not onely wise and holy themselves, but are instrumental in the promoting true wisdom and holiness in others, shall shine as the Stars, shall have a greater and more peculiar eminent glory than others. Which is easily applicable either to the godly Pastours and Magistrates in the *Millennium*, or to the different degrees of the glorified Bodies of the Saints at the Resurrection. And thus we see this Prophecy of the *Scripture of Truth* to reach to the general Resurrection. And that the time, as was intimated in the beginning, is long indeed. What remains concerns the intelligibleness of this and other Visions that tend to the same scope. *When and by whom* they are likely to be understood, and *by whom not*.

V. 4. This command to *Daniel* to seal the Book to the time of the end, intimates that these Visions of the Book will not be unsealed till then, till the *last times* or times of the *Roman Monarchy*, but that then men will be inquisitive and hunt after truth, and not altogether in vain, but will, several I mean, understand the *coming of Christ* by the help of the Prophecies of this Book, and in the latter part of these last times the *coming* also of *Antichrist* (which is chiefly here aimed at) when knowledge shall most of all abound, as it has very much, this last age or two.

V. 5. *There stood other two*, Angels, suppose, in the shape of men, one on the one side of *Hiddekel* or *Tigris*, the other

other on the other, the two Presidiary Angels (so represented) the one of the *Roman Empire*, the other of the *Mahometan*, As we have above noted the Presidiary Angels of *Persia, Grecia and Judea*.

V. 6. *To the man clothed in linen*, viz. to the man described, chap. 10. 5. namely to *Palmoni* or Christ himself. To him is made the question. How long shall those wonderfull things that have been here foretold continue? This question touching the continuation of these wonders doubtless respects that part of the Prophecy that begins at verse 36. and ends with the Resurrection. For this part is most replenish'd with wonders of all the Prophecy of the *Scripture of Truth*.

V. 7. *Held up his right hand and his left hand*. As the Angel, *Apoc.* 10. 5. is said to lift up his hand to Heaven, which is the posture of them that swear, That it shall be for a time, and times, and half a time, that is, three Prophetical years, as I may so speak, and an half, namely those more marvellous things touching the King of Pride, v. 36, 37, 38. which is the same with the little Horn with eyes, they shall continue so long entire, but after the dispersion of the holy people the Jews shall be ended, all these things, even to the general Resurrection, after which there shall be no more time upon Earth, shall be accomplished. For the last Trumpet reaches to the general Resurrection, after which there shall be no more time. So consonant is the Oath of the Apocalyptick Angel to this of this Angel in *Daniel*. See *Apoc.* 10. 6, 7.

V. 8. I understood not, namely, where to pitch this *time and times*, and *half a time*, or where the *latter part* of the *times of the end* (which is the time of the fourth Monarchy) is supposed to be. O my Lord. He speaks with this reverence to this Angel, as being the same with him described, chap. 10. which is *Palmoni* or Christ. *What shall be the end of these things?* The Hebrew has it [what the latter part of those] whether *times* or *things* transacted in those times? Or what the latter part of those times of the end?

V. 9. *The*

V. 9. *The words are sealed till the time of the end, viz. till that part of it, which is the time of the end in a more restrict sense, even the latter times of the last as the Apostle calls them, it being an Answer to [what the latter part of those times.]* But the Vision touching these wonders, that stupendous Empire of Antichrist, is sealed till those very times.

V. 10. *Many shall be puris'd, &c.* Namely, in the furnace of persecution under the above described King of Pride, the very Antichrist, but the wicked shall persist in their gross idolatries, and sensual Ludenesses, in their pride, avarice and persecution of the pure Apostolick Christians, nor shall any of Antichrist's followers immersed in soul superstitions and gross sensualities, and blinded with the deceits and Hypocrisies of the Antichristian Synagogue, nor any others as carnally and worldly-minded as they, understand either these Visions of *Daniel*, or those of the *Apocalypse* that tend to the same scope. But whom the fear of God has made truly wise, these will prove competent judges of the right sense of these Prophecies, and will not be such fools as to expect much light from the Ancient Fathers for the understanding of them; Forasmuch as it is expressly declared, that they are closed up and sealed till the latter times, or those times which the two following numbers point to.

V. 11. *The Abomination that maketh desolate set up.* The same that is mentioned, and in the same words, chap. 11. 31. in this very Prophecy of the Scripture of Truth. *There shall be a thousand two hundred and ninety days, viz. Prophe- tical days or years.* At the end of this number, reckoning from the time of the Prophanation of the Temple under *Antiochus Epiphanes*, which will reach into the year of Christ 1120, will this King of Pride or Antichrist be revealed, as it came to pass in a marvellous manner by a solid and judicious Book, writ by the *Waldenses*, and published that year. Whereby the true Antichrist was discovered, and this Vision unsealed at once. See Mr. Mede and Dr. H. A. on the place, *Exposition and Notes.*

V. 12. *Blessed*

V. 12. *Blessed is he, &c.* Blessed are they that come to this time, to the 1335 days or 89 or 90 Indictions, for they will have the opportunity of not onely knowing Antichrist, but of suffering Martyrdom by opposing him, and witnessing against him in behalf of Christ and his true Church. For blessed and holy is he that has part in the first Resurrection, and that is the lot of Martyrs. See Dr. H. M. his *Exposition and Notes*.

V. 13. *But go thou thy way till the end be.* This translation is something hard and obscure, *Varabius's* seems more natural. *Tu autem vades ad finem tuum.* But thou shalt come to thine end, *i. e.* Thou shalt dye long before these things come to pass or be understood, and shalt rest in an happy, peacefull and secure condition. See *Wisd.* 3. 1. *And shalt stand in thy lot at the end of the days.* At the end of Times, or in the last share of them, under the seventh Trumpet, beyond which there is no more time upon earth, (and within which the first Resurrection is) shall *Daniel* stand up in his lot, that is, in the lot proper and peculiar to Martyrs and Confessours, and he was such, as appears by his being cast into the Lion's den, *chap.* 6. 16. He shall be raised into his glorified body in the first Resurrection.

THE
REVELATION
OF
S. John ^{the} Divine.

The PREFACE.

BEcause it is accustomary with them that write Notes on any Book of the Bible, to say something by way of Preface; this Book also, as much as any, requiring the same, I shall briefly premise something touching the Authour who it was that wrote it, and what time it was written, what the main parts of the Book be, what the assurance of the truth of the Interpretation, and what the scope and use of the Book is, and shall add an Explication of two usefull Schemes for the more easie understanding,

Y

The P R E F A C E.

ding, and retaining in memory the Synchronistical order of the Visions of the Apocalypse, and the ground of distinguishing the Times of the Church into Symmetrical and Asymmetrical, with the meaning of those Terms.

1. Now as for the Authour of this Book, the Apocalypse, it is generally agreed on all hands, that it was John the Divine, who was also the Evangelist, who bare witness of the Word of God, and of the things that himself had seen: who was also banished into Patmos, which no Church-History testifies of either Cerinthus or of John the Presbyter, the Disciple of John the Divine: who having had the keeping of the Book committed to him by his Master as a secret, it not being fit to be in the hands of many as having such things in it as might well raise jealousies in the Roman State against the Christians, and yet coming out at last out of his hands, might give occasion to some to think him the Authour of it, as Grotius ingeniously conjectures. Besides, it being so stupendious a Book of Divine Secrets, to whom should Christ impart them but to his bosom-friend and disciple his beloved John the Evangelist (called the Divine more specially for his
so

The P R E F A C E.

so openly and exprefly declaring the Divinity of our Saviour) and not to an ordinary Presbyter, much lefs to a wretched Heretick as Cerinthus was. The more than humane artifice in the frame of the Book and Divine Predictions therein may affure us that fo poor a wight as Cerinthus was no Authour thereof: And I have met with no Objections againft John the Evangelift's being the Authour of it, but fuch as are fo weak and mean that they are not worth the noting. And if this Book had not, which yet it has, the Testimony of both the Greek and Latine Fathers, and of Councils to authentize it, yet it would prove it felf to be a Book divinely infpired from the continual Truths of the Predictions therein, applied to Hiftory, as I hope the prefent Illustration will make good.

2. *And now for the time when it was writ, it is the common opinion of the Fathers, and of Church-Hiftorians, as you may at large fee both in Ribera and Alcazar, that it was writ in the latter end of the reign of Domitian, in the year of Chrift 94. The ftrength of Reason, and the Authority of Antiquity, does fo forcibly tye Alcazar to this truth, that, although*

The PREFACE.

he expounds all the first six Seals and Trumpets of things above twenty years past, before John received these Visions, yet he is so far from abandoning this current opinion of the Ancients, that he earnestly defends it, and fully acquiesceth in it. But Grotius aware of the gross absurdity in making so many Visions of a Book of Prophecies, as the Apocalypse is styled, to represent onely things past, endeavours to draw back the time of John's receiving these Visions to the reign of Claudius and Vespasian. But what wretched work he makes of it, you may be fully satisfied by reading the second Chapter of the second Book of Synopsis Prophetica, and clearly see that there remains no scruple, but that the Apocalypse was imparted to John near the end of Domitian's reign. Which sweeps away at once all the vain conceits of Grotius his way of interpreting the Apocalypse, and of as many as tread in his steps.

3. *As for the main parts of the Book, they are three, or indeed three main Prophecies.*
1. *The Epistolar Prophecy, or the seven Epistles to the seven Churches, setting out the State of the true Apostolick Church, according*

The P R E F A C E.

to seven successive Intervals of time, from the beginning of the Church to the end of the World.

2. The Sealed-book-prophecy, which contains more especially the affairs of the Empire, whose time, from the same Epocha, divided first into seven Seals, then the seventh Seal into seven Trumpets, and then the seventh Trumpet into seven Thunders reacheth to the same Term with the former, even to the last Thunder and Conflagration.

3. The Opened-book-prophecy, which more peculiarly respects the affairs of the Church, and is Synchronal to the two former Prophecies. But then besides these Prophecies themselves, there are so many Introductory Visions prefixt one to each of the three, and that not onely for Dramaticall pomp, but for usefull Truth and Instruction. The Introductory Vision to the first Prophecy is the Appearance of Christ, chap. 1. amidst the seven golden Candlesticks, ushered in with a great voice as of a Trumpet speaking, which John heard behind him, and so turning himself, saw the sight. Several parts of which Representation are made use of for a Title of Christ in the beginning of each Epistle. And in that Christ dictates these Epistles to John, this

The PREFACE.

this respects that truth, v. 1. That the things shortly to come to pass, Christ by an Angel signified them to his servant John. Whence it is no wonder that John makes mention of himself so often, as being he to whom Christ had granted this privilege. But moreover this voice like a Trumpet speaking to John, together with this Vision of Christ being the Introduction to this first main Prophecy, it is a fair Indication, that where the like voice and pompous appearance occurs again, it is an Introduction to a like main Prophecy, and of equal extent. And such an Introductory Vision there is before the Scaled-book-prophecy, chap. 4. and 5. And the first voice as of a Trumpet is heard again by John, chap. 4. 1. And a pompous Scene there is, God the Father sitting on a Throne with twenty four Elders about him and the four Beasts; having a Book with seven Seals in his hand, and none found worthy but the Lamb Christ to take the Book and open the Seals, which is a more magnificent expression of what is but briefly and plainly said, chap. 1. 1. The Revelation of Jesus Christ, which God gave to him, of which
gift

The P R E F A C E.

gift from the Father John is here a witness, as also of his opening the Seals, and so Christ signifies what he received of his Father, unto John again, as was noted before. And as the parts of the Introductory Vision were made use of in that Epistolar Prophecy it self; so here again, some parts of this Introductory Vision are made use of in this Prophecy, viz. The Lamb as Opener of the Seals, and the orderly Invitation of the four Beasts to come and see as the Lamb opened the four first Seals. Which was a very usefull artifice in this Vision and Prophecy, the Church being able by observing from what quarter the Emperour came to note the veracity of this Divine Book of Prophecies, finding the Empire in such circumstances as were prefigured, and counting the approach thence of the sixth Seal, which was to bring in the overthrow of the red Dragon and the Churches deliverance. But in the mean time here is a sufficient Indication in this Introductory Vision, that it brings in a Prophecy of as extensive a concern as the former, and Synchronal thereto. And there being the like Introductory Vision, though also transitory, chap.

The P R E F A C E.

chap. 10. where Christ appears not in the figure of a Lamb, but of a glorious Angel roaring like a Lion, and with an opened-book in his hand, the same which his Father had given him sealed, and the voice which John had heard before (doubtless as of a Trumpet) bids him take the Book of the Angel, which the Angel gives him, and commands him to eat it, and when he had so done, tells him he must Prophecie again before many peoples and nations, &c. What can all this denote, but that immediately upon this begins a third main Prophecy of equal extent with the former commencing with the Church, and terminating in the end of the World? which Prophecy is called the Opened-book-prophecy, and which Christ here by giving him the Book to eat, is plainly understood to impart to his servant John things to come to pass, as is briefly intimated, chap. 1. 1. So that these three Introductory Visions, though they be no parts of the three main Prophecies, yet we see they have their use, and are not set down for mere Dramatical Pomp sake. And the same may be said of the inserted Doxologies, chap. 11. v. 15, 16, 17.
and

The PREFACE.

and chap. 15. v. 3, 4, 5. and elsewhere, that they are not mere Musical Interludes, as in a Comedy. For these are shrewd directions to the sagacious how to order the Visions as to Synchronism; but it would be over-long to insist on these things in this short Preface.

4. Now for the assurance of the Truth of Interpretation, it consists, 1. In a right and unexceptionable digestion of the Visions into a true Series and Succession of time, and making out truly what Visions either wholly or partially synchronize one with another. 2. In a due regard to the signification of Prophetick Iconisms or Symbols, and the nature of the Prophetick style. 3. That nothing be strained or forced against the Laws of Grammar or warrantable Criticism. 4. As to those Visions that concern what is past (For this due Series of the Visions being made out and their Synchronisms, those Histories, without roving, are to be searched that belong to that part of the Series of the Visions and the Synchronals thereto) if History afford such things as easily and naturally agree to the said Visions, and are of weight and importance (for the Spirit of Prophecy does not trifle) there is as great assurance of the
Z truth

The P R E F A C E.

truth of the Interpretation of such Visions as there can be of any other parts of Scripture whatever, and such as no man unprejudiced can doubt of. For the Prophetick style and Iconisms are as determinately intelligible as any other Language. 5. And lastly, we being thus assured of the true Interpretation of those Visions that are past, or so far as they are past, the Visions that concern what is to come; if they respect the same parties, their Interpretation, though not so punctually and particularly, yet for the main may be certainly true; and in others, though more conjectural, yet it sufficeth that it be rational.

5. As for the scope and use of the Apocalypse, besides, what is common to all Prophecies, that it is a notable demonstration of Divine Providence, and existence of Invisible intelligent Powers, and so a fit Antidote against Atheism and Saducism, it is a seriously intended Representation of the State of the Church from the beginning of Christianity to the end of the World; and whatever other things are complicated therewith, yet it is in order to the use and instruction of the true Church, that they may know in what times they are, and how they

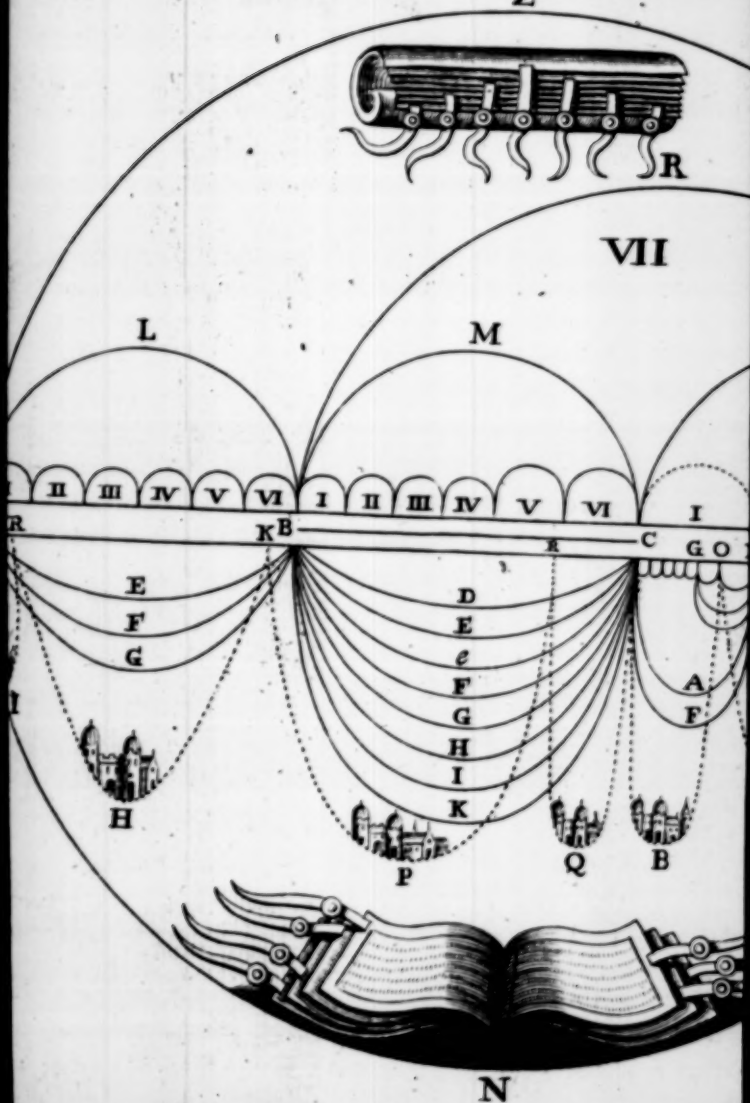
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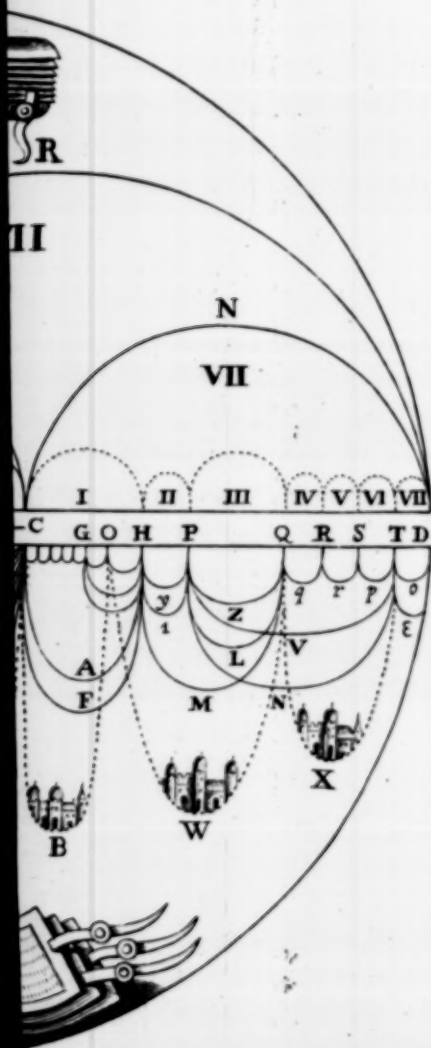
they are to behave themselves successively in them all, what to endure under Paganism and Paganochristianism, and what to expect; what to amend in the Sardian and Laodicean Intervals, and what the best method of continuing the Philadelphian. And forasmuch as all men in a manner have complained of a strange general degeneracy in the Church into a Pagan-like Idolatry and Cruelty, and that it cannot be denied but the Apocalypse is a Book of Prophecies, reaching from the beginning of the Church to the end of the World, how perverse and stupid must those Souls be, that can imagine that in such a Book of Prophecies as this, a thing of such mighty importance should be omitted, and so foul and gross degeneracy of the Church, as has been observed, and cried out against by such as never pretended to understand the Apocalypse, should not have been foreseen and foretold by the Spirit of Prophecy therein? Wherefore several of the Visions so fitly and naturally setting out this foul degeneracy, and agreeing with the time from assured Synchronism, it is evident that one main Scope of the Apocalypse is the discovery of this Mystery of Iniquity in the Church, that the corrupti-

The PREFACE.

ons thereof may be purged out, and such times introduced as are prefigured by the New Jerusalem descending from Heaven after the burning of the Whore, and quite abolishing of the Polity of Babylon. Which certainly is the main drift and scope of this Divine Writing.

And now, lastly, for the two Schemes I promised, I have here out of the Epilogue to the Exposition of the Apocalypse transplanted the general Synchronistick Table of the Visions of that Book. Where, in the first place, we are to take notice of that Principal Line of the whole Apocalyptick Scheme, AD divided into three parts, AB, BC, CD. The whole Semicircle AZD contains the Prophecy of the Sealed-book, but the Semicircle AND the Prophecy of the Opened-book. But of those two particular Semicircles ALB, BRD. the former contains the first six Seals, the latter the seventh, which comprehends the seven Trumpets. The six first of which Trumpets the Semicircle BMC includes, and the Semicircle CND the seventh distributed into seven Thunders, orderly distinguished by the Numbers I, II, III, IV, &c. as is done in the Seals and Trumpets.

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The P R E F A C E.

Trumpets. And to this Line or Row of Seals, Trumpets and Thunders, all the rest of the Prophetical Visions, not onely of the Opened-book, but of the seven Churches may some way be annexed and applied by Synchronisms, either proper and perfect, or by improper and partial, as we shall advertise as we go through them.

We shall begin with the Antemedial Visions, where A E B is the Woman in travail, cloathed with the Sun, and crowned with twelve Stars, Apoc. chap. 12. 1. A F B the Court of the Temple and Altar commensurate or symmetrical, chap. 11. 1. A G B the fight of Michael with the Dragon about the woman in travail, chap. 12. v. 4. 7, 8. A I R the Church of Ephesus, viz. the Interval thereof synchronizing in part with the first Seal, chap. 2. v. 1. R H K the Smyranean Interval, which synchronizeth with the latter part of the first Seal, and with the second, third, fourth and fifth Seal, and with the forepart of the sixth, chap. 2. v. 8.

The Medial Visions now follow; where B C is the company of the 144000 Servants of God; sealed with the Seal of the living God in their

The P R E F A C E.

their foreheads, chap. 7. v. 3. BDC the Outer-court Incommensurate or Asymetral troden down of the Gentiles for 42 months, chap. 11. v. 2. BEC the two Witnesses clad in sackcloth, and mournfully prophesying for 1260 days, chap. 11. BeC the same Witnesses slain and lying in the street of the great City for three days and an half. BFC the Woman in the Wilderness, there to be nourished for 1260 days, or for a Time, Times, and half a Time, chap. 12. 6. 14. BGC the seven-headed Beast with ten Horns, whose deadly wound is healed, chap. 13. v. 3. BHC the two-horned Beast the Restorer or Healer of the Beast, chap. 13. 11. BIC the Virgin-company of the 144000 sealed, of the Lamb, chap. 14. 1. BKC the Whore of Babylon sitting on the seven-headed and ten-horned Beast that was, is not, and yet is, chap. 17. 3, 8. KPR the Pergamenian Interval synchronizing with the latter part of the sixth Seal, and with the five first Trumpets. RQC the Thyatirian Interval synchronizing with some small part of the fifth, and with the whole sixth Trumpet. As for the three Angels, chap. 14. v. 6, 7, 8, 9, 10. The first may be referred

The P R E F A C E.

to the fifth and sixth Trumpets, the second to the close of the sixth Trumpet, and the third to the fourth Vial, and therefore belongs not to the Medial-Visions. But indeed the taking notice of these Angels in a Synchronistick Table is not so proper.

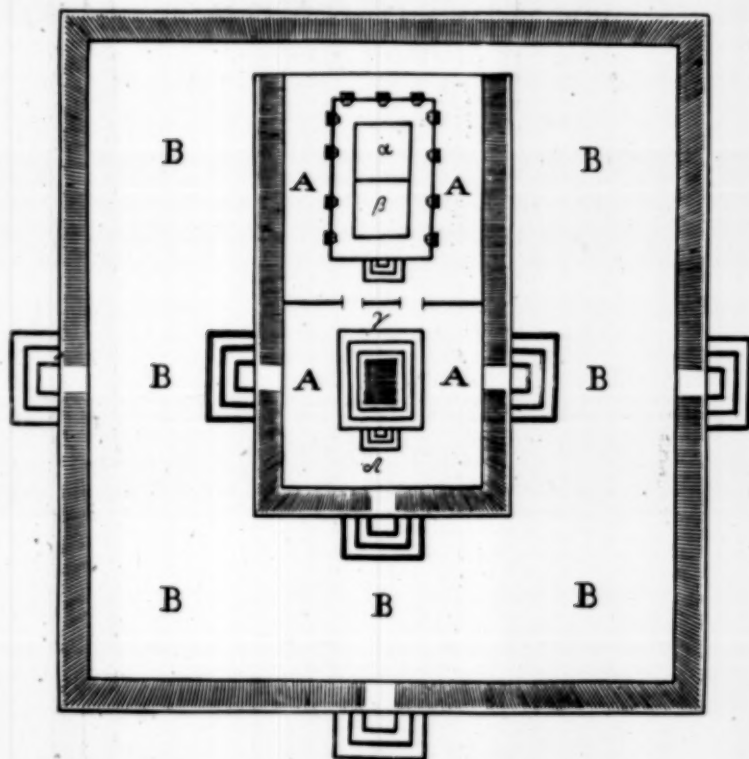
Now for the Postmedial-Visions, we are to note, that CAH, HYP, PZQ, QqR, RrS, SpT, ToD, are the seven Anti-synchronals to the seven Thunders, each synchronizing with its opposite in the Table. CAH is the Interval of the seven Vials, chap. 16. CFH the Compendium of the Vials, chap. 11. v. 16. to the end. CBO the Interval of the Sardinian Church synchronizing with the first six Vials, chap. 13. 1. GH comprehends three Combinations of Synchronal-Visions, viz. The Vision of the Harvest and Wine-press, chap. 14. v. 15, 16. The Vision of the sixth and seventh Vial, chap. 16. 12. and the Vision of the Preparation of the Bride, and of the Battel of the Rider of the white Horse, chap. 19. v. 7, 11. HYP is the New Jerusalem descending from Heaven. HiP the laying hold on Satan. PZQ the thousand years Reign
of

The PREFACE.

of Christ upon Earth. PLQ the imprisoning of Satan in the bottomless Pit, and sealing of him up there, chap. 20. HMQ the Palm-bearing Company, properly so called. OWQ the Interval of the Philadelphian Church, chap. 3. v. 7. QgR the loosing of Satan, chap. 20. 3. RrS the besieging the Holy City by Gog and Magog, chap. 20. v. 7. SpT the coming of Christ to judgment, chap. 20. v. 11. PUT a continuance of the New Jerusalem or Holy City synchronizing with the third, fourth, fifth and sixth Anti-synchronals. PNT the wicked Rabble excluded the Holy City, chap. 22. 15. QXT the Interval of the Church of Laodicea, chap. 3. v. 14. ToD the Conflagration of the Earth. TcD the consummate Happiness of the Saints. This is the bare proposal of this synchronistick Scheme for thy more full and easie comprehension of the order of all the Apocalyptick-Visions at once. The demonstrations and proofs of the truth thereof thou mayst see in Dr. H. M. his Visio-num Apocalypticarum Ratio Synchronistica, as also in his Epilogue. And in the Answer to the Remarks, and Appendicula Apocalyptica.

Now

The PREFACE.



Now for the other Scheme whereby thou mayst understand the grounds of distinguishing the times of the Church into Symmetral and Asymmetral, it is this. In this Ichnography of the Temple you are to note that $\alpha \beta$ is the Temple it self, properly so called, α the Sanctum
A a
tum

The P R E F A C E.

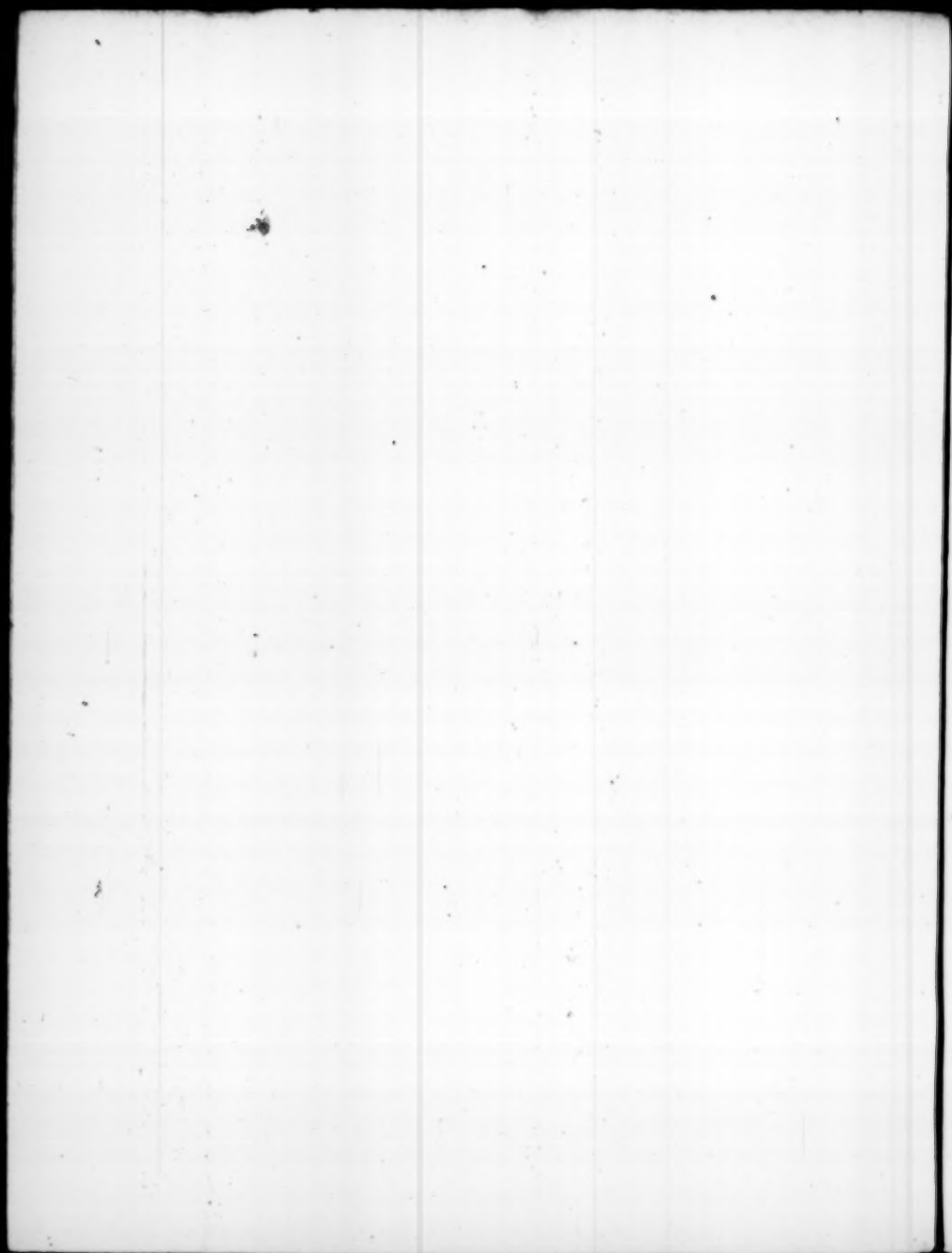
tum Sanctorum or *Holy of Holies*, and β the Sanctum or *Holy*; γ^d the Altar of Holocausts, $A\gamma$ $A\delta$ the Thysiaſterium or Altarium, the place where the Altar ſtands. A A A A the Inner-Court. Which whole ſpace the Inner-Court of the Temple being meaſured by the Reed the Angel gave to John, chap. 11. is called commenſurate or ſymmetral, and denotes the Primitive State of the Church, wherein ſhe had not yet degenerated into Idolatrous Rites and Uſages, and therefore in that regard is approved by the Spirit of God.

But the other Space B B B B B B B, which is the Outer-Court, is repreſented as rejeſtaneous and prophane, in theſe words, v. 2. But the Outer-Court of the Temple leave out and meaſure it not as being to be troden down by the Gentiles, and to be defiled with a new kind of Gentiliſm and Idolatry, contrary to the Word of God, which is the true meaſure of all Chriſtian Rites and Uſages; with which theſe times not ſquaring, they are called Incommenſurate or Aſymmetral, as the former before the Apoſtaſie into this Gentiliſm and Paganochriſtian Idolatry are termed Symmetral.

And

The P R E F A C E.

And this is the ground and occasion of those Terms of the Symmetral and Asymmetral Times or State of the Church. This is all that I thought requisite by way of Preface to instruct thee in for thy more easie and satisfactory reading this Book of Divine Visions, and the Notes annexed for the right understanding of them.



THE
REVELATION
OF
S. John ^{the} Divine.

C H A P. I.

ARG. *A Book of Divine Visions, comprizing three main Prophecies, each reaching from the beginning of the Church, to the end of the World, communicated by Christ through the Ministry of an Angel to John the Evangelist, banished into Patmos, and directed by John to the seven Churches in Asia, denoting the true Catholick Church from the beginning to the end, divided into seven Successions. A glorious Vision of Christ in the midst of seven Golden Candlesticks, with seven Stars in his right hand Introductory to the first of the three main Prophecies, which is the Epistles to the seven Churches in Asia. That the seven Stars are the Angels or Pastours of the seven Churches, and the seven Golden Candlesticks the seven Successions of the true Catholick Church from the beginning thereof to the end of the World.*

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his Angel unto his servant John:

2. Wl. o

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 John to the seven Churches which are in Asia; Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven spirits which are before his throne;

5 And from Jesus Christ, who is the faithfull witness, and the first begotten of the dead, and the Prince of the Kings of the earth: unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us Kings and Priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him: even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lords day, and heard behind me a great voice, as of a trumpeter,

11 Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send

send it unto the seven Churches which are in Asia ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks ;

13 And in the midst of the seven candlesticks, one like unto the Son of man, cloathed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wooll, as white as snow ; and his eyes were as a flame of fire ;

15 And his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters.

16 And he had in his right hand seven stars : and out of his mouth went a sharp two-edged sword : and his countenance was as the Sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead : and he laid his right hand upon me, saying unto me, Fear not ; I am the first and the last.

18 I am he that liveth, and was dead ; and behold, I am alive for evermore, Amen ; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter,

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the Angels of the seven Churches : and the seven candlesticks which thou sawest, are the seven Churches.

The

The NOTES.

V. 1. **T**HE Revelation of Jesus Christ, &c. namely, of things to come to pass, or future. Wherefore things already come to pass, such as are known already to be, and were plainly predicted before by Christ, to set out these under prophetick Ænigms or Symbols is no *Revelation*, but an *obscuring* of what is known. Besides the absurd contradiction of *Prophefying* in no less than two whole sets of Visions, the first six Seals, and the first six Trumpets of *things past*, at the time *John* received this Revelation, viz. in the reign of *Domitian*. Which shews the vanity of *Grotius* his interpreting the *Apocalypse*, and of as many as follow him, who fix the scene of all those Visions in *Judaea*, and end them with the sacking of the City which was before *John* wrote the *Apocalypse*. Which God gave unto him. Which is particularly intimated, chap. 5. 7. And that all the three main Prophecies are the Revelation of Jesus Christ, is most magnificently represented in the three introductory Visions. For the *Epistolar prophecy*. He that appears amidst the seven golden Candlesticks does dictate it, chap. 2. 1. and chap. 5. v. 9. The Lamb onely is found worthy to take the book and open the Seals, whereby he is signified to be Authour of the *Sealed-book Prophecy*. And chap. 10. v. 8, 9. The mighty Angel Christ gives to *John* the little open Book, the third main Prophecy, viz. the *Opened-book Prophecy*. Which must shortly come to pass. Some sooner, some later, but all of them shortly in respect of some Successions of Ages, in the Church or other, that they may be advertized of their concerns and stand upon their guard. Signified it by his Angel. By whose Ministry these things through prophetick Visions, and Prefigurations wrought and impressed upon his inward man, were conveyed to *John*.

V. 2. Who

V. 2. *Who bare record of the word of God.* This therefore is *John the Divine*, so usually called for his expresse Testimony of the Divinity of Christ: and the *Evangelist* for writing his Acts and Miracles.

V. 3. *Blessed is he that readeth, &c.* Blessed is he that observes the things written in this Book of Prophecies, that he may order his life accordingly, and always approve himself such as he is by these Visions admonished to be, and adhere to Christ sincerely, and to his true Church in all conditions. *For the time is at hand*, namely, for the fulfilling of such Visions as appertain to the earlier scene of the affairs of the Church, and will ever be at hand to the end of the world, for the fulfilling of some Visions of this Book or other.

V. 4. *John to the seven Churches which are in Asia.* A direction of this whole Book of prophetick Visions, as of one entire Epistle to the truly Catholick and Apostolick Church distinguished into seven Successions; said to be in *Asia* by a Paronomastical allusion, to what *Asia* signifies in Hebrew, viz. 1. *Fundamentum* which implies the truly Catholick and Apostolick Church, admitting nothing repugnant to the fundamentals of Christian Religion. 2. *Mundum Asiaticum* as the *Cabbalists* call it, of which this earth is the lowest part, which therefore intimates the Catholickness of these Churches, and that they are not confined to *Asia* in the literal sense. 3. There is also a third meaning of *Asia*, as it signifies *Altion*, which is more seasonable to take notice of, when we come to the *Epistolar Prophecy* properly so called. *Grace and Peace.* All favour, happiness and prosperity. *From him which is, &c.* From the eternal *Jehovah* who graspeth all, past present and to come, in the eternity of his Wisdom and Power, a privilege common to the whole Trinity. *And from the seven Spirits, &c.* And from all his holy Angels (for seven with the *Cabbalists* signifies Universality) that assist his Throne, and that Minister sent from thence for the good of his people.

V. 5. *From Jesus Christ*, that faithfull witness of the Will of his Father when he was upon earth, and the *first begotten of the dead*, the first fruits of them that slept, to whom is given the right of all the Kingdoms of the earth, to be Prince over them all, and to rule them in righteousness and Peace. *To him that*, &c. That so loved us, that he laid his life down for us for a Propitiation for our sins, and to wash us from all the filth thereof through sincere repentance and mortification of our lusts, out of a due and gratefull return of love to him that dyed for us.

V. 6. *And hath made us Kings and Priests*, &c. To offer spiritual Sacrifices of prayer and thanksgiving to God upon the Victories over our own lusts, whereby may be introduced a true reign of righteousness upon earth. And this will be the real establishment of the Kingdom of God the Father, to whom be Glory and Dominion for ever and ever. *Amen.*

V. 7. *Behold he cometh in the Clouds*, (so vast a prospect have the Prophecies of this Book) and he will judge the whole World at the last day. And all shall see him, even they that pierced him and persecuted him in his own Person or members of his true Church which is his Body, and all sorts of men shall wait because of him, who have thus outrageously sinned against him. *Even so Amen.* This is a certain truth, let Scoffers and Unbelievers say, and imagine what they please.

V. 8. *I am Alpha and Omega*, &c. That it may not seem strange, that his providence and power reacheth so far as to the very last, from the beginning of the Church to the end of the World, he declares he is the Almighty grasping all things, in the hand of his all-comprehending Divinity.

V. 9. *In the isle that is called Patmos*. One of the Cyclades so called in the *Aegean Sea*. *For the word of God*, &c. Thither banished for the preaching of the word of God, and bearing witness to the truth of the Gospel of our Lord Jesus.

V. 10. *I was in the Spirit, &c.* That is to say, actuated and impressed upon in my inward man, my mind being vacant from my earthly Body and external Senses, and wholly seized by the Divine and Angelical power, which caused in it the following Visions and prophetic Impressions, but as lively and clear as any Objects to the outward or corporeal Senses. And when I was thus in the Spirit, and had as it were left the Body in this ecstasie, *I heard behind me a great voice as of a Trumpet.* Here begins the introductory Vision to the first of the three main Prophecies that fill this Book, viz. the *Epistolar Prophecy*, properly so called. For he whose voice he heard, after dictates the Epistles.

V. 11. *I am Alpha and Omega, the first and the last,* and shall declare unto thee such things as concern the Church continually, from the first beginning thereof to the end of the World. *What thou seest write in a Book.* This monition thus set before all the Apocalyptic Visions need not be confined to this *Epistolar Prophecy*, but be intended for all the Prophecies of this Book. And thus all will be directed to the seven Churches in *Asia*, that is, to the truly Catholick and Apostolick Church distinguished into seven Successions, *Ephesine, Smyranean, Pergamenian, Thyatirian, Sardian, Philadelphian, Laodicean*; Which seven Successions one after another fill up the whole time of the Church universal, from the beginning thereof to the end of the World.

V. 12. *To see the voice that speaks with me,* To see who it was that spake thus to me, And turning my self, I saw seven golden Candlesticks.

V. 13. *One like unto the Son of man.* The representation namely of Christ, as he is also one with his Church. For we are members of his body of his flesh and of his bones, *Ephes. 3. 30.* They two shall be one flesh. This is a great Mystery, saith the Apostle, but I speak of Christ and his Church. *Clothed with a Garment down to the foot, &c.* In token that he is our High Priest, this habit alluding to the High Priests vestments.

V. 14. His hairs white like wooll and Snow, set out the venerableness of this High Priest's person, and signifie he is that Christ which the Prophet calls *Councillour* the mighty God, the *everlasting Father*. For these are Symbols of his Wisdom, and paternal Authority. His *Eyes* like a *Flame of fire*, denote the penetrancy of his Providence and Spirit, of discerning both in himself and in his Church.

V. 15. His feet like *fine brasse burning in a furnace*, shew the stability and purity of his ways in himself, and the constancy of his Church in the Furnace of Affliction and fiery Tryals. And his voice as the sound of many waters, plainly discovers that Christ is here represented in union with his Church; waters signifying a multitude in the prophetick style, as most certainly they doe. See the answer to S. E. his remarks on this place.

V. 16. The *seven Stars* in his right hand, according to his own interpretation, are the *seven Angels* of the seven Successions of the Church, whom he bears up, sustains and strengthens throughout all ages. And the *sharp two edged Sword* out of his mouth, is a Symbol of Christ as he is the living God quick and powerfull and sharper than any two edged Sword. And denotes also the powerfull word of the Gospel, preached by the living members of his Church. And his countenance as the *Sun*, betokens his being the Sun of righteousness, or relates to that which he is in the *New Jerusalem* state where there is no need of *Candle* nor *Sun*, because this Sun of righteousness gives them light by the influence of his Spirit.

V. 17. John falls at his Feet as dead, as being exceedingly afraid, forasmuch as this sight (the Sword especially and feet burning in a Furnace) might portend some great evil to the people of God. Which Christ's saying to him, *Fear not, I am the first and the last*, seems also to imply, he thereby intimating, That nothing shall come to pass without his Providence, and that he is able to carry them through all persecutions and deaths, and make them at last more than Conquerours.

V. 18. As

V. 18. As if he should say, For now I am alive, though I was my self dead once, but behold I am alive for evermore Amen, this is most certainly true of him whom this Vision represents, and that he has the Keys of Hell and death. And therefore no man need fear to undergo Martyrdom for his cause, who will certainly make him partaker of a blessed Immortality, and plunge his barbarous Persecutors into everlasting perdition.

V. 19. *Write the things which thou hast seen, &c.* That is, the things which thou *hast seen* and *known already*, as being past, and the things that *are present*, and the things that *are to come after*, viz. The affairs of the *Ephesine* Succession then past, of the *Smyrnean* then present, when *John* wrote these Visions, and of the rest of the Successions of the Church, which are to come afterwards. Which make up seven, and are the seven golden Candlesticks in the next verse, in the *Accusative* Case in the Greek, which the Verb [*write*] governs in this verse; or rather they are in the *Accusative* Case by Apposition. Which plainly shews that, [The things which thou hast seen] must be understood of the *Ephesine* Succession. As if it were thus immediately. Write the things which thou hast seen, and the things that are, and the things that shall be hereafter, viz. the seven golden Candlesticks, whereof the first is past, the second present, and the five other to come.

V. 20. *The seven Stars are the Angels of the seven Churches*, that is, The seven Successions of Bishops and Pastours, that are to shine forth in brightness and purity of their Life and Doctrine, in the seven Successions of the Churches. As the seven Candlesticks, (the seven Successions of the Apostolick Church) are here called seven Churches.

C H A P. II.

ARG. *Part of the first of the three main Prophecies, namely of the Epistolar Prophecy properly so called, to the seven Churches in Asia, containing the four first Epistles thereof, writ to the Church in Ephesus, in Smyrna, in Pergamus, and in Thyatira, and thereby describing the state of the truly Catholick and Apostolick Church, in those four first Successions or intervals thereof.*

UNTO the angel of the church of Ephesus, write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not; and hast found them liars:

3 And hast born, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Nevertheless, I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh

cometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna, write, These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithfull unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh, shall not be hurt of the second death.

12 And to the angel of the church in Pergamos, write, These things saith he, who hath the sharp sword with two edges:

13 I know thy works, and where thou dwellest, even where Satans seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithfull martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

18 And unto the angel of the church in Thyatira, write, These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brasse:

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth her self a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden. 25 But

25 But that which ye have already, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 (And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers) even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear let him hear what the Spirit saith unto the churches.

The NOTES.

AFTER the introductory Vision to the *Epistolar Prophecy* in the foregoing Chapter, we are come now to the Prophecy it self. And that these seven Epistles are such a Prophecy as has been asserted, if any one doubt let him read Dr. H. M. his twenty Arguments at the end of his *Exposition of Daniel's Visions*, with his Notes on those Arguments and he may receive full satisfaction. And how little harsh it is, that the first Epistle is wrote to the *Ephesine* Church then past, you may understand from what the same Authour has writ in his *Exposition of the seven Epistles to the seven Churches*, chap. 1. sect. 4, 5. or out of his Notes, in *Apocalypsis Apocalypsois*, chap. 1. v. 19. And that a set of Visions of large extent, may take in some small share of time past from the Epocha, is made good in his *Arithmetica Apocalypica*, if any one should scruple about these things, which it were too long here to make out. I will onely advertise the Reader, that whereas the other two Prophecies of the Apocalypse run altogether upon *Real* Symbols or Iconisms, viz. Representations or Images of what is foretold taken from *Things*, this first Prophecy runs upon *Nominal* or Paronomastical Iconisms, or

Images, consisting in allusion to *Words* or *Names* of persons or places, which signify the condition of matters foretold. And lastly, let the Reader take notice of this rule, That what things closely precede the Epiphonema [he that hath an ear to hear, &c.] respect the external state of the Church; But what follows it refers to a more spiritual state and invisible.

V. 1. *Unto the Angel of the Church of Ephesus*, that is, To the Bishops or Pastours (which meaning of Angel in these Epistles, let it be sufficient here once to have noted for all) of the *Ephesine* succession, which begins with the beginning of the Church of Christ (which the allusion of *Ephesus* to *Aphesis* as in *Hippaphesis*, the emission of the Racers from the lists, seems to import, this being the first setting out in the whole decursion of the race of the Church, to the end of all) and ends in the tenth of *Nero*, a short period and yet, (which still the word *Ephesus* by allusion may intimate) subject to change. For *Aphesis* signifies *Remission* or *Remisness*, as well as *Emission*, and this *Ephesine* Church is blamed, v. 4. as having left her first love. But the most plain and principal allusion of *Ephesus* is to *Ephe-sis*, which signifies earnest purpose and desire through the love of Christ to advance his Kingdoms. This was their serious aim at first; as he on the white Horse with a bow in his hand aiming at the Crown which was given him, begins the Prophecy of the sealed Book. *These things saith he that holdeth the seven Stars in his right hand, &c.* He salutes them under the Title of this part of his former Representation, that they run the race more cheerfully than now is begun, he going along with them even to the end thereof, supporting, comforting and guiding all the successions of the Bishops and Pastours of the Church that Labour in the word and doctrine, and is in the midst of all the Successions of the Church throughout all *Ages*, minding their Conversation and assisting them that are true of heart, even to the end of the World.

V. 2. *I know thy works.* This is a form of Speech Christ makes use of to every one of the seven Churches in *Asia*, which well agrees with the allusion to the Hebrew word *Asia*, signifying *action*, as if they were the seven Churches in action, for from this Topick, properly is all praise and dispraise. *And thou hast tryed them, &c.* He commends them also, that they consist and try such as pretend to be sent from him, and to be Apostles and are not, but are lyars and deceivers, mere impostours and Counterfeits.

V. 3. He commends them for their first great fervency, and desire of enlarging his Church or Kingdom, and bearing patiently all crosses and difficulties they meet with in carrying on the work, and for not fainting under so great pains and travel.

V. 4. *Thou hast left thy first love.* There is not that earnest affection for me as at first, nor fervency and zeal for the enlargement of my Kingdom, but you are more cold and remiss.

V. 5. *Remember, &c. i. e.* Act with that constancy, fervency and sincerity you did before, or else I will raise such a Tempest of persecution against the Church, that she shall not be able to keep her place, but be shaken and driven with the violence thereof. This therefore signifies the visible state of the Church in the next interval.

V. 6. *Thou hatest the deeds of the Nicolaitans.* This seems to be inserted to intimate the narrow bounds of this first succession of the Church, that it was before *Nicolaitism* broke out. For if that had broke out then in the Church, she had stood guilty of it. But she abhorred from that uncleanness that after broke out, and was noted by the name of *Nicolaitism*, though she stood guilty of that Remissness mentioned before.

V. 7. *What the Spirit saith unto the Churches,* namely, in these propheticall Parables. For it is of great concern and Edification for them to consider and understand them, through all the Successions of the Churches, that what is recommended they may follow, and eschew the contrary at all

times. *To eat of the tree of Life.* He that overcometh through his much labour and pains, he shall be refreshed with the food of the tree of Life, and for his patience and sufferings enjoy the pleasures of Paradise in Heaven.

V. 8. *The Church of Smyrna.* *Smyrna* is the same that *Myrrha* Myrrh, from a Syriack word, that signifies *bitter*. By which therefore is understood the bitterness of affliction and persecution in this interval of the Church, which reaches from the end of the *Ephesine* interval to about the three hundred and twenty fourth year of Christ. *The first and the last which was dead and is alive.* This part of the foregoing Representation of Christ is made his Title here for an encouragement in the bloody persecuting times the Church in this succession is in; intimating that those that dye Martyrs shall as assuredly be alive again, as Christ himself, who was once martyred and crucified. And his being the first and the last implies that he will make the Church hold out to the end, and stand Conquerour in the field.

V. 9. *But thou art rich,* Rich in grace, full of Christian patience, and meekness, and invincible courage against all the dangers of death. *That say they are Jews and are not, &c.* That say they are Christians and are not (for so *Jews* signify in the Apocalyptick style) and so by their dastardliness and perfidiousness, blaspheme and dishonour that noble name and calling, by proving themselves of the Synagogue of Satan, and betrayers of the Kingdom of their Lord that bought them, fast Slaves to the flesh, and impatient of all persecution, worse than *Peter*, whom notwithstanding when he would have discouraged Christ from his sufferings on the Cross, he sharply rebuked with a, *Get thee behind me Satan,* for thou favourest not the things of God.

V. 10. *Fear none of those things, &c.* Nor imitate that base cowardise of that Synagogue of Satan, for they are no Church of mine, but a Cage of perfidious Hypocrites. *Behold the Devil, &c.* The Devil and his Ministers under Paganism will cast some of you into Prison, for the tryal of your faith and constancy, ye shall have the Tribulation of

of ten days, even of those ten bloody Persecutions under the Pagan Emperours. But be in no wise discouraged, but continue faithfull unto death and I will give you a Crown of Life, even the imperial Crown, *Constantine* turning Christian, which will be a Crown of Life and security to you my Church, and save you from death and persecution. This shall be the external effect, and fruit of your sufferings, or the political reward thereof.

V. 11. *Shall not be hurt by the second death.* He that stands out this tryal and valiantly suffers Martyrdom, shall not be hurt of the second death, but have his part in the first Resurrection accordingly as it was written. *Apoc. 20. 6.* Blessed and Holy is he, that has part in the first Resurrection, on such the second death hath no power; And the ancient Fathers have thus understood it. And this Elliptical way of putting one part of a Sentence thereby to imply the other is usual in the Apocalyptick style. This therefore is the promised privilege of those Martyrs, that suffered persecution in this *Smyranean* Succession of the Church, under the ten hot Persecutions. And as being invisible is placed after the *Epiphonema*, as that political promise before it: According to the rule noted above.

V. 12. *The Church in Pergamus.* The word *Pergamus* signifies the high Towers in *Troy*. And the Church in *Pergamus* here signifies the exaltation of the Church, out of her *Smyranean* Humiliation and affliction, and the excessive pride also, and Fastuosity of the idolatrous Hierarchy growing up to the top in this interval. Which reaches from the end of the *Smyranean* succession, viz. from the year three hundred and twenty four, to the year one thousand two hundred forty two, when the Popes Legate *Ameline*, with *Trancavel* the bastard Son of Count *Beziers* ended the War of the *Albigenses*. Which hath the sharp Sword with two edges. Here is another Ellipsis [coming out of his mouth] being understood. Which is the Sword of the spirit in opposition to the Sword, and arm of flesh that persecuted the true Church in this succession.

V. 13. *I know thy works, &c.* I observe how well thou carriest thy self, though thou dwellest under the Dominion and Jurisdiction of the first born of *Lucifer*, that Man of Sin and Son of Pride, a right *Pergamenian*, lofty and haughty, and yet thou holdest fast to my Authority and the pure Christian profession, nor hast apostatized from the ancient faith and purity of worship untainted with Superstition and Idolatry; no not in those days when *Antipas*, those faithful and courageous opposers of Holy Father the Pope (for so the word *Antipas* plainly signifies) the *Waldenses* and *Albigenses* were cruelly slain with the sword within the Jurisdiction of that first-born of *Lucifer*.

V. 14. *Because thou hast there them, &c.* You have those that comply with the Pseudo-prophet *Balaam*, the lofty Lord of the People (for so *Balaam* signifies) who hath taught *Balac* the Secular Power, now but a shadow or cypher, it being in this Interval *evacuate* in a manner (as the Name imports) by the over-topping of the power Ecclesiastical, to force the *Israelites*, that is, the Christians (of which the *Israelites* were a Type) to come to Mass, and by partaking thereof, to partake of Idolatry, they making, by their Idolatrous usages there, the Lord's Supper, which is a feast upon a sacrifice, like to the feeding upon *Idolothya*, upon things sacrificed unto Idols.

V. 15. *So hast thou also, &c.* And besides these Compilers with the Mass, though they be in their own judgments against it, there are amongst you also that indulge too much to the liberty of the flesh, and imitate the Sect of the *Nicollitans*, a thing which my soul abhors.

V. 16. *Repent or else I will come unto thee quickly.* Amend these faults or else I will come unto you quickly, by a more strict vigilancy of the Lords of the Inquisition (whose Rule was most notorious in the succeeding Interval of the Church) and then the more frequent terrour of being burnt at the stake will more effectually extinguish the flames of your wantonness and lust. Be ye therefore pure and holy, as I am holy and pure. *And will fight against them with the sword of my mouth.* See verse 12. *viz.* Against the *Balaamites*

Balaamites or Pontificians. This therefore sets out the external state of the Church in the following Interval, as coming before the *Epiphonema*. That whereas in this *Pergamenian* Interval the War betwixt the Beast and the Saints, or Witnesses, was in a notorious manner carried on with the sword in the field [*Antipau*] the *Albigenses* in vast numbers being slain therewith, here it is promised that in the following Interval, not a material Sword, but the Sword of Christ's mouth, the Sword of the Spirit, which is the Word of God, against the fire and sword of the Beast in this continued fight, shall at last prevail, cut off whole Nations from the idolatrous *Roman* Church, and obtain a considerable victory. This is a reward Political and Visible for the faithfull ones in *Pergamus*, I mean for their labours and sufferings, to be fulfilled in the next Interval at the close thereof.

V. 17. *To eat of the hidden Manna.* He that stands out in purity of heart and a good conscience, he instead of that sweet consecrated Mass-wafer that pretended visible Manna shall eat of the true hidden spiritual Manna spoken of, *John* 6. 55. And if he dye, he shall eat Angels food, and pass into their communion and society. *And will give him a white stone, &c.* that is, Though he be accused and condemned for an Heretick by this lofty *Roman* or *Pergamenian* Church (for *Rome* signifies loftiness as well as *Pergamus*) where Satan the Accuser dwells, yet I will give him a white stone and absolve him *in Foro divino*. Or I will give him the white stone in which a new Name is written, that is, I will confirm and establish him in the new Birth, and give to him that pure and permanent inestimable Pearl of the Divine nature, which none knows but he that has it.

V. 18. *The Church of Thyatira.* The City *Thyatira* was so called from the Greek word that signifies a daughter. See *Dr. H. M.* his Preface to his *Exposition of the seven Churches*, Sect. 10, 11. And *Rome* is here called *Thyatira* in this Interval for her effeminate-ness, but especially for her more notoriously worshipping the Virgin *Mary* as the daughter of God, as they also call her, in the highest sense, more by far

far than the Son of God himself. See Dr. *Brevint's Saul and Samuel at Endor*, chap. 5. 6, 7, 8. and it will seem incredible to thee, but that the excess of that Idolatrous worship given to the Virgin *Mary* in this Interval by the Church of *Rome* is here prefigured and perstringed in this Name *Thyatira*, as it signifies a daughter. But there is an allusion also to the Greek word *Thyateria*, Altars of burnt-offerings, the burning of Martyrs being so wonderfully frequent in this *Thyatirian* Interval, which begins at the ending of the former succession, and reacheth till the time that whole Nations forsook the Communion of the Church of *Rome* in the Reformation begun by *Luther*. *Saith the Son of God*. He is called the *Son of man* in his foregoing description, chap. 1. 13. not the Son of God, yet this is part of his Title here, as speaking to those that dwell amongst them that make the Virgin *Mary* in as high a way or higher (as to worship) the daughter of God. *His eyes like unto a flame of fire*, denoting clearness of discernment and fiery indignation against the gross Idolatries of this Interval. *And his feet like fine brass*. Here's an Ellipsis again, wherein is understood [as if they burned in a furnace] which again intimates the frequent burnings of the servants of Christ in this Interval.

V. 19. *And the last to be more than the first*. Toward the latter end of this *Thyatirian* succession their Works were more and greater than before. Which is a noble Testimony to the zeal and sincerity of those that began the Reformation.

V. 20. *Thou sufferest the woman Jezebel*. The Roman Hierarchy or Priesthood (see Dr. *H. M.* his *Exposition of the seven Churches*, chap. 6. sect. 9, 10.) when now in this Interval things are come to that maturity, that thou mayst cast her off, and free thy self from this unjust and Idolatrous yoke. This is spoke to the Powers and Principalities held under by her. *Which calleth her self a Prophetess*, but is indeed a Pseudo-prophetess, a false teacher and seducer of my servants, the same with the false Prophet elsewhere mentioned in the *Apocalypse*. *To eat things sacrificed unto Idols*.

Idols. To bring them to the Communion of the Idolatrous Mals: see verse 14. Wherefore suffer no longer this *Yezabel*, but according to the *Onen* and Fate of her Name (which signifies either *loathed Dung*, or *deprived of her dwelling*) let her be cast out and reputed as the dung of the Earth. See 2 *Kings* chap. 9. v. 33, 37.

V. 21. *And I gave her space to repent, &c.* Since my monition to her by the *Waldenses* and *Albigenses*, but she remained still obdurate and impenitent.

V. 22. *I will cast her into a bed of languishment*, instead of that large bed of wantonness (in which the Kings of the Earth have so universally committed fornication with her) and those that are her Paramours into great affliction, unless they desist from their usual gross Idolatries so scandalous in the eyes of all sober Christians.

V. 23. *And I will kill her children with death*, that is, either by the sword coming out of my mouth I shall make them dead to her by conversion to the Truth. Or I will kill them by a natural Death, namely her *Emissaries* and *Armies* that may be sent against my true Church. Which therefore may respect the ensuing succession which is under the Vials. *And all the Churches shall know, &c.* All the Christian World shall ring of the righteousness of my judgments, who have my eyes like a bright flame of fire discerning the Hypocrisy of a painted Idolatrous Church, and burning with indignation against it, and in due time giving to every one according to his demerits.

V. 24. *As many as have not this doctrine*, nor comply with the Idolatrous form of the *Roman Religion*. *And not known the depths of Satan*. Those deep Reasons of State, as they phrase it, that frame Religion so as if there were no God really, nor Christ, that superintends his Church, but as if Religion were only to be a trick of State, to rule or fool the people with. To you that abhor such impieties, I will give you no farther trouble.

V. 25. *Persist only in the good way you are in*, and hold fast to the truth, till I come and take the Papal yoke from off your neck.

V. 26. *He that overcomes, &c.* They that with invincible patience and courage stand out to the last, that keep faith and a good conscience in despite of all the *Thyastian* Persecutions, these people with their Princes and Governours shall at the end, namely in the last Semitime of the seven, get the *Nations* under them, that is, the *Paganochristians*, become in a manner *Heathens* by their Idolatrous practices and Barbarous cruelties.

V. 27. And they shall rigidly enough, and severely rule them, so that they shall not be able to whinch but at their own peril, and the *Paganochristian* compages or constitution shall lye broken to fitters like a Potter's vessel. This shall so far come to pass, as I shall then have received of my Father. Which prediction reaches into the next Interval. But that in the foregoing verse is the close of this Succession.

V. 28. *And I will give him the Morning-Star.* Not the bright Morning-Star, (which State belongs rather to the *Millennial* Empire of Christ) but yet the *early* Morning-Star, as the word in the Original signifies. Which began to appear in the second month of the seventh Semitime at the partial fall of *Babylon* and the then Rising of the Witnesses, in the Reformation begun by *Luther*. Which was the final issue of the three times and an halfs War of the Saints or Witnesses with the *Paganochristian* Beast.

V. 29. *He that hath an ear, &c.* Nothing following this *Epiphonema*, or rather the promises of reward going before it, plainly shews, that they belong to this life, and to the visible State of the Church on Earth.

C H A P. III.

ARG. *The remaining part of the first of the three main Prophecies, viz. of the Epistolar Prophecy to the seven Churches in Asia, containing the three last Epistles thereof, writ to the Church of Sardis, of Philadelphia and of Laodicea, and thereby setting out the State of the truly Catholick Church in those three last Successions or Intervals thereof reaching to the end of the World.*

AND unto the Angel of the Church in Sardis, write, These things, saith he, that hath the seven Spirits of God, and the seven Stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchfull, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his Angels.

6 He that hath an ear, let him hear what the Spirit saith unto the Churches.

7 And to the Angel of the Church in Philadelphia, write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9 Behold, I will make them of the Synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly, hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Hierusalem, which cometh down out of heaven from my God; and I will write upon him my new Name.

13 He that hath an ear, let him hear what the Spirit saith unto the Churches.

14 And unto the Angel of the Church of the Laodiceans, write, These things saith the Amen, the faithfull and true witness, the beginning of the creation of God:

15 I know

15 I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:

17 Because thou sayest, I am rich and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold tryed in the fire, that thou mayst be rich, and white raiment, that thou mayst be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve, that thou mayst see.

19 As many as I love, I rebuke and chasten; be zealous therefore, and repent.

20 Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the Churches.

The NOTES.

V. 1. **T**HE Church in Sardis. The Church in Sardis are the Reformed Churches. The Paronomastical allusions in the name Sardis are, 1. To the *Lapis Sardius*, which exhilarates the mind of him that wears it, and is an Amulet against Witchcraft and Poison, which may typifie the comfortable doctrine of Justification in the Reformed.

formed Churches, and their being freed from the poysonous Cup, and Enchantments (*Apoc. 17.*) of that *Babylonish* Woman. 2. To the same stone as it is called in Hebrew *Odem* (which sounds near to *Edom*) and in Latin *Carnalina*, which insinuates their *Carnality* in several points of doctrine and practice; of which see *Dr. H. M.* his *Exposition of the seven Churches*, chap. 7. And lastly to *Sardis* as it signifies in Hebrew, a *Song of Joy* or Joy breaking out into singing, which sutes well with their Joy at the rising of the witnesses signified by those Harpers with the Harps of God in their hands, *Apoc. chap. 15.* The *Sardian* interval begins where the *Thyatirian* succession ends, that is, when Protestantism had become the Religion of Nations and Kingdoms; and it reaches to the last Vial, *Apoc. 16.* *That hath the seven Spirits of God and the seven Stars.* That hath in his power and disposal all the divine Graces and heavenly Hosts or Companies of Angels for the assistance of his Church, and all the Bishops and Pastours thereof (typified by the seven Stars) viz. in his right hand. For here occurs another *Ellipsis* again; And by having them in his hand is denoted their being in his power, guidance and protection; a description of Christ, like that in the Epistle to the *Ephesine* Church: As if it were the very beginning and Emerging again of the true Apostolick Church, that had lain hid in the Wilderiness of Paganochristianism. *Thou hast a Name that thou livest and art dead.* I observe how mean and wretched thou art in comparison of what thou oughtest to be, and how thou hast a name, that thou livest, as being so full of Zeal, for or against this *Ceremony* and that *Opinion*, with hot and nice disputes about *Faith* and *Justification*, but I will assure thee, be thou as full of life and activity as thou wilt about such things, if thou hast not that *Faith* which worketh by love, thou art nothing in my esteem. Whosoever is devoid of a due degree of *Charity* and *Unself-interested love*, let him be reputed to live as much as he will, he is accounted dead in my sight.

V. 2. *Be watchfull.* Keep a guard over thine own heart, and breathe after unfeigned Charity, which is the bond of Perfection,

Perfection, and will prevent all Schisms and Factions, and tye the Members of reformed Christendom in one heart, and in one mind to their Governours *Temporal* and *Spiritual*, and to one another. *And strengthen the things, &c.* Revive and corroborate in you the things that remain, viz. Faith in God and in the Lord Jesus Christ, and of a blessed immortality after this Life; these you yet profess, though *Infidelity* and *Atheism* with *Sensuality* and *Liberatinism* have grown much upon you, so that the belief even of these necessary things are ready to dye also. *Perfect before God,* For you do not go on towards perfection, nor are you in a growing state, though you have not yet reached your due stature approveable before God, which is a sign you are in a state of Languishment and Vergency toward death.

V. 3. *Remember therefore how thou hast received, &c.* Since you profess your selves reformed into a true Apostolick Church, remember what you have heard out of the Apostles writings. How I so loved my Church, that I gave my self for it, that I might sanctifie it, that I might make it a glorious Church, having neither spot nor wrinkle, nor any such thing, but it should be Holy and without blemish. Nor let the vain glosses of any faint-hearted Hypocrites, deceive or discourage you. Remember also what ye have heard of *Antichrist*, that Man of sin that exalts himself above all that is called God, and worshipped, and for ever abandon that wicked and idolatrous Communion. And take heed of that nauseous and detestable ingratitude of not setting a due value of my redeeming you from that worse, than *Egyptian* or *Babylonian* slavery and Captivity into the Gospel Liberty. And be not imposed upon by the fine words and subtile Sophistry, of either known enemies or perfidious brethren. These and such like things as these taught by my Apostles, and repeated again by the first Reformers be sure to hold fast, and repent of your slipperiness and remissness, of your easiness and inclineableness again to the flesh-pots of *Egypt*, the carnal Entertainments under that Mystical *Pharaoh* at *Rome*. *If therefore thou*
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Thou shalt not watch, &c. These things therefore I strictly command thee and charge thee to doe, which if thou wilt not carefully and diligently observe, and have a due watch over thy ways, I will come on thee of a sudden, and surprize thee with some terrible judgment for thy gross ingratitude, and thou shalt not know what hour I come upon thee, before the storm certainly overtake thee. This was to forewarn the reformed Churches, that by their timely repentance they might avoid or lessen the storm.

V. 4. Thou hast a few Names even in Sardis, &c. There be some few excellent persons even in *Sardis* (notwithstanding the ill Omen of *Odem*, and *Carnalina*) and of a true Christian spirit, scattered up and down in the reformed Churches, who have not defiled their Garments, the inward nor outward cloathing of their Souls, nor spotted the decency of their Conversation by any scandal of the flesh. These will I take into nearer Communion with me in the Spirit, and they shall advance more and more in all innocency and purity. So that their light shall shine before Men, and God be glorified in their works. For this verse refers to that common Topick in all the Epistles [I know thy works.] But the next verse tells the reward, which being before the *Epiphonema* is political.

V. 5. Shall be clothed with white Rayment. They shall overcome all difficulties inward and outward, and persisting in purity and true Holiness, they shall be clothed in white Rayment, that is, shall be successfull and prosperous in the affairs of my Kingdom, which they endeavour to propagate. *And I will not blot out his name, &c.* that is, This sort of Men shall continue to the *Philadelphian* succession, and onwards to the end of the World. And this *Book of Life* to them, shall be as the *Crown of Life* to the *Smyranean* succession, shall be their security from persecution and death. That Church which they introduce into the World, which is the *Philadelphian*, shall never be brought again under the subjection, Tyranny and Persecution of any power whatsoever. *But I will confess his Name, &c.* I will in a special manner recommend them

to the good Providence of God, and the watchfull Ministry of his holy Angels.

V. 6. *He that hath an ear let him hear, &c.* The reformed Churches especially let them take particular notice, what the Holy Ghost has here delivered touching the Church in *Sardis*, viz. That Christ who holds the seven Stars in his right hand, and appears thus to the reformed Churches as he did to the *Ephesine*, or first Apostolick Church, is as ready and serious in the renewing and reforming of his Church, as he was then in setting it on foot first in the World. And he appears as he did then walking in the midst of the golden Candlesticks (which signifies his helpfull presence to his Church) so here with the succour of his divine Graces and Ministry, and assistance of his holy Angels: So that nothing is wanting to rouse us effectually out of this carnal Drowsiness, toward the attainment of the Dispensation of the spirit and power, except our own sincerity and diligent attention to, and firm belief of the Oracles of God. So that the success of things hitherto, as to the effect of Religion in the reformed Churches lyes at our own doors. God give us grace to consider it.

V. 7. *The Church in Philadelphia.* Philadelphia is the love of the brethren, and consequently the love of God and all Men, which in one word might be called Charity, *Agape*, but that's no name of any City in *Asia*. The *Philadelphian* succession begins where the *Sardian* ends, and reacheth to the fourth Thunder, including the Millennial reign of Christ. Which we may be assured is so, because the *Philadelphian* interval is such, as where not onely there is no Idolatry to be tempted to, nor any Martyrdom for refusing to comply therewith, but also no spot nor wrinkle nor any such thing, but it is entirely Holy and without blemish. Which is plainly the condition of the *Millennium* or *New Jerusalem* state, which alone might assure us of this truth. But when v. 12. the very name of the *New Jerusalem* is writ upon this Church, it is impossible to conceive the *Millennium*, not included in the *Philadelphian* interval. *He that is Holy, he that is True.* Truth

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and Holiness, is the *Urim* and *Thummim* of the High Priest, in whose habit Christ appeared in the beginning. *He that is Holy*, and speaks to a Church that willingly listens to such Monitions as these. Be ye Holy for I am Holy, and be ye perfect as your Father which is in Heaven is perfect. *He that is true*, and will verifie all his glorious promises in the *Philadelphian* succession or blessed *Millennium*, to all those that trust in his word. *Has the Key of David*: Is the chief Minister of state to the eternal God, whom the Apostle *John* calls LOVE, and so *David* signifies. *He that openeth*, &c. He that when he will can open the door of success to his own, and shut it again when he will against his Enemies, and so administer all things prosperously.

V. 8. *I know thy works, Behold I have set*, &c. I know thy works and designs, and highly approve of them, I know thou doest nothing out of bitter Zeal, faction or self-seeking, nothing out of Vain-Glory or any other worldly end, but simply out of love of me, and of my righteousness, and out of love to all Mankind, for the promoting of whose both present and future Happiness, thou doest all thy endeavours, and therefore I will open to thee such a door of success, as no man shall be able to shut against thee. *For thou hast a little strength*, &c. Though thou hast but a little Force or Army (those namely following the *Heroes*, on the white Horse, *Apoc.* 19.) in comparison of the rest of the World, yet thou hast been valiant and stood for my word, stoutly and courageously against all Gainsayers, and hast never behaved thy self otherwise than becomes a sound and faithfull Christian, and such as is resolved never to dishonour that profession or Name.

V. 9. *Behold I will make them*, that are of the Synagogue of the Devil for their Pride, falsities and murderous Cruelties, and yet call themselves *Jews*, that is, Christians [nay Holy Church] the Type as above being used for the Antitype, but are so far from being so, that they really are the Synagogue of Antichrist, who under pre-
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tence of professing Christ do most wickedly oppose him, by nulling his Laws, and barbarously murdering his true and faithfull Subjects, for not committing idolatry and other abominations they would force upon them; whereby it is manifest though they call themselves Holy Church and Christians, they are Counterfeits and Lyars: *And worship before thy feet, &c.* Behold I will make them to come, instead of killing the Popes slipper to worship before thy feet, to be subjected unto thee, and to doe thee homage: and to acknowledge how much I have loved thee, and set thee above all the Princes of the Earth.

V. 10. Because thou hast shewn all along such invincible meekness and patience in maintaining my cause, and undaunted faithfulness, I will in that great Confusion, commotion and temptation under the last Vial (which shall come upon all the World to try the Inhabitants of the Earth) keep thee and protect thee, and thou shalt be safe and victorious in all.

V. 11. *Behold I come quickly;* Even in this last Vial, into which thou art already entered. *Hold that fast, &c.* Thou art a Church after my own hearts desire, O *Philadelphia*, nor do I accuse thee of any thing, thou carriest thy self with that integrity and sincerity, onely hold fast to that perfection thou hast attained to, that thou mayst not be deprived of the Crown I intend for thee. For in thee shall be accomplished all the glorious promises concerning my Kingdom upon earth.

V. 12. To you that overcome, to you it shall be given to be Pillars in the Temple of my God, you shall be an Holy, fixt, and stable People, the true holy Catholick Church, that shall never fail, but shall endure till I come in the clouds to judge at the last day. And upon these lasting Pillars shall the name of my God be written, and the new nature in you shall be visible and legible as it were to all, how Heavenly it is and Divine, and how really you are that Church represented by that City in *Ezekiel*, which is called *Jehovah Shamma*, God is there. For your Conversation will be such, that every man will be ready

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to say, God is amongst you of a truth; and that you *are* really as well as *called* the *New Jerusalem*, which cometh down out of Heaven from my God, *Apoc. 21. v. 2. 10.* (which plainly shews, that the holy *Jerusalem* there mentioned, denotes a state of the Church here on earth) and lastly, I will write upon you my *new* name, not the *morning Star* but the *bright morning Star*; or that newly purchased Title in the battel where the *Beast* and *false Prophet* are taken and cast alive into a Lake burning with brimstone, and the rest slain with the Sword of him that sate on the white Horse, which Sword cometh out of his mouth, *viz.* the Title of *King of Kings, and Lord of Lords.* For it is then that you shall be the greatest Empire upon earth.

V. 14. The Church in Laodicea, *Laodicea* signifies, either the righteousness of the people, an external popular mode of righteousness (something like that which the *Platonists* call political Vertue) the inward life and spirit decaying, which is too much the state of the Church in *Laodicea*: Or it signifies the judging of the People, because at the end of this interval Christ will come visibly to judge and Sentence all People to their final doom: Or lastly, there may be an allusion to *Ptolemy's Laodicea Combusta*, the Conflagration closing this Period, and therefore, This *Laodicean* succession reaches from the fourth Thunder till the last Judgment or *Conflagration*; Nor does either it, or the *Philadelphian* precede the *Millennium*, but the *Laodicean* succeeds it, and the *Philadelphian* includes it, as is demonstrated by the Answerer to *S. E.* the remarker on the place. *These things saith the Amen,* &c. In whom all the promises are yea and Amen. Whose faithfulness, is seen in bringing to pass the *Philadelphian* state, the marvellous Purity, and external Prosperity of that succession of the Church, and therefore we are to believe his promises of the eternal Felicity he reminds us of in this: A blessed immortality after this Life, and his visible coming to judge the quick and the dead, and his putting an end to this terrestrial Scene, though in this declining age of the Church, in this *Laodicean* succession, some may be too slow

slow to give any credit to such things. And therefore these Titles of *Assuredness* and *Veracity* are used. And he is called a faithfull witness also, because he so impartially witnesses of the state of the *Laodiceans*, and does not flatter them. *The beginning of the Creation of God.* It may be well understood of the new Creation or Constitution of things under the Gospel, which he having carried on along hitherto according to Prophecy and prediction, he is the more certainly and readily to be believed in this last Catastrophe of things. Or taking the term [beginning] with an higher reference to that Title of his [*ΑΡΧΗ*] which respects his Divinity as he is the eternal *Logos*, without whom nothing was made or created, then the importance of this passage is this. That as sure as he made this Earth, this habitable round World, so we may be as sure that he both can by the same power, and also will destroy it again in this *Laodicean Succession* by a final *Conflagration*, taking vengeance of the wicked and resettling all true Believers in an eternal state of Glory.

V. 15. *Neither cold nor hot.* But that ye are careless, formal lukewarm Christians. Thou retainest indeed still the external form of the *Philadelphian Church* as to doctrine and worship, but thou art destitute of that spirit of Life in the new Birth, which was the proper Character of thy deceased Sister *Philadelphia*. *I would thou wert cold or hot.* For though it be not better in it self to be quite cold, yet it were for thee, that thou mightest be the more easily convinced of thine own wants, and by repentance and mortification enter into the state of Regeneration, and be made partaker of my Spirit.

V. 16. *Because thou art lukewarm, I will spew thee, &c.* I will shew how nauseous and loathsome thou art to me, in a Torrent of reproofs, as a sign of my disgust against thee; and upon thy impenitence, at length being weary of thee (as it is said concerning God before his bringing the deluge of Water on the Earth, that it repented him that he had made Man) I will spew thee out from my self who fill all things, and exterminate thee out of being by a deluge

luge of Fire, that shall put an end to this terrestrial Scene of things, and the *Laodicean* Church shall be no more. But in the mean time that I may faithfully admonish thee,

V. 17. *Because thou sayst I am rich, &c.* Namely, whilst thou considerest that Peace and plenty, that power and rule and security from Enemies, which thou enjoyest, and the Purity of doctrine and worship, free from Superstition and Idolatry, and the abundance of both natural and divine knowledge, and clear understanding of Prophecies, by reason of their completion now, and skilfull interpretations of thy Predecessours, and universal Freedom from all Persecutions, I tell thee notwithstanding all these, thou art mistaken in thy condition, and knowest not how Poor, Blind, and Naked thou art, in that thou art destitute of the Glories and treasures of the inward Man, and art ignorant of the Mysteries of Regeneration, and of the Spirit of Life in the new Birth, and art content with a covering, but not of my Spirit whereby thou dost add sin to sin. Therefore,

V. 18. *I counsel thee to buy of me Gold, &c.* Gold refined in the fire, and so pure that it is transparent as glass. *New Jerusalem Gold*, which is the new Nature or Creature, mine own image: And the price is, thy sincere endeavouring and breathing after that state, that thou mayst possess those durable Riches, which shall not be melted when the Elements shall melt with fervent heat, and the Earth and the works therein shall be burnt up, namely at the Conflagration. *And white Rayment, &c.* And buy of me white Rayment, that is, groan in thy self, O spiritless *Laodicea*, and desire to be cloathed with thy spiritual Tabernacle from heaven, that being so cloathed, thou mayst not be found naked, and that the shame of thy nakedness may not appear at the last day. *And anoint thine eyes with Eye-salve, &c.* clear thy judgment and understanding by a diligent Purification of thy soul from all corruptions of flesh and spirit, and perfect Holiness in my fear, that thou mayst see and have a right discerning in all things.

V. 19. *As many as I love I rebuke, &c.* As many as I love

I love I chasten, and I have a love to thee even for thine outward resemblance of thy deceased Sister *Philadelphia*, and therefore I chastise thee with sharp reproofs to bring thee to an inward sense of things, and shall farther afflict thee with outward straits and distress to awaken thee. For thine enemies *Gog* and *Magog*, by reason of thy remissness in Religion, security and neglect of the interest of my Kingdom will grow upon thee, and at last encompass the beloved City. Be zealous therefore and repent thee of thy dead formality and remissness in the affairs of my Kingdom, that so thou mayst recover the *Philadelphian* love and fervency. And do not complain of difficulties.

V. 20. *Behold I stand at the door and knock*, &c. (This verse assuredly has a moral or spiritual Sense, as well as the five foregoing) Behold I offer my aid unto you, and sollicite you ever and anon by good monitions and suggestions, and if you obey sincerely my Dictates and Succours of light and grace I offer you, and by this your sincerity open me the Door I will sup with you, I will communicate my nature and spirit unto you. You shall feed on my flesh which is meat indeed, and drink of my blood which is drink indeed, and that saying shall be fulfilled in you, I in my Father, and you in me, and I in you. If any one love me and keep my word, my Father shall love him, and we will come to him and abide with him. And that I may the more effectually rouse thee up out of this dead formality and tepidity, out of this dulness and Lethargy, I add farther.

V. 21. *To him that overcometh*, &c. You shall not onely enjoy me and my Father in this Life, but if you will stand to the conflict, and so attain to the state of the spirit of Life and real Regeneration into the living image of my self, I will exalt you to the same happiness with my self, your Bodies being transformed into the likeness of my glorious Body, and so fitted to ascend into the Throne which he has given me, whose Throne is heaven as earth his Footstool. Nay, you shall sit with me in my Throne and judge the Apostate Angels at the last day.

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This is a great and stupendious Promise, but you ought to consider that, He has promised it who is the *Amen*, the true and faithfull Witness, and the Beginning of the Creation of God, and therefore both will and can bring all his counsels, purposes and promises to pass. Even so Amen. The sense of this last and the foregoing Verse is irrefragably demonstrated by the Answerer against S.E. his Remarks on the place.

CHAP. IV.

ARG. *Part of an Introductory Vision to the second main Prophecy (which is the Sealed-book-prophecy, reaching from the beginning of the Church to the end of the World) in which Part the Throne of God in Heaven is represented with four and twenty Elders sitting about it, and four Beasts with six wings full of eyes within and without; And the Elders worshipping him that sits on the Throne, and casting down their Crowns before it, wherein the New-Jerusalem-State of the Church is prefigured as the main Scope of all, whose living Archetypon is in Heaven.*

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat, was to look upon like a jasper, and a sardine-stone: and there was a rain-bow round about the throne, in sight like unto an emerald.

4 And

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, cloathed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thundrings, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory, and honour, and thanks to him that sate on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sate on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

The NOTES.

V. 1. **A**fter this I looked, &c. After this Vision of the seven Churches was past, and I come to my self again, having occasion to look upwards. Behold a door seemed to be opened in Heaven. And lo the first voice which I heard, before the Vision of the seven Churches, as of a Trumpet, talked with me, and bad me come up hither, and he would shew me the Representations or Prefigurations of things to come.

V. 2. And immediately I was in the spirit. Which is a sign he was again come to himself before. And being thus caught up in the spirit, in this ecstasie he presently saw a Throne set in Heaven, and one sitting on that Throne with great Majesty, as in his Chair of State, as being Creator and Governour of the Universe, and specially of his Church. See verse 11.

V. 3. Like a Jasper and a Sardin stone. The Jasper for its firmness setting out the radical Omnipotency, or rather the necessity of existence of the indiscerpible Essence of the Divinity, the other for its redness like fire, the active power of the Divine nature, as not onely Grotius but Tyconius, Primasius, Beda, Victorinus, Rupertus, Richardus, Lyrannus, and Aretas interpret the place. Or the colour of fire, that is, of a live coal, is here made choice of as being the root of light, to shew that he that sits here is God the Father: Which answers to the appearance of fire in him that sits on the Throne in Ezekiel's vision, to whom the Rain-bow belongs, which is here also mentioned in this verse.

V. 4. And round about the Throne, &c. Here it also varies from the Vision of Ezekiel, as being framed for a Type of the future state of the Church, when the new Jerusalem descends from heaven and the Tabernacle of God is with them: And therefore the four and twenty Elders are here said to be round about the Throne, as the Priests and Le-

vires were pitched next the *Tabernacle*: But in that they wear Crowns, as well as white Rayments, it implies the Sanctity and Sovereignty (*in rebus sacris*) of the Kings in that state of the Church which this Type points at, those renewed Apostolick times in the *New Jerusalem*, when the conversion of the Jews, will add the heads of their twelve Tribes to the number of the twelve Apostles, which these twenty four Elders or Princes of Nations may answer to. And in that there is no one besides God, and the Lamb here that appears to be supreme over them, it signifies that in those times the Popes pretenses will vanish, and that Kings and Princes then of the Christian profession will know themselves, and be acknowledged by all to be in all causes, as well Ecclesiastical as Civil, within their own Dominions, next and immediately under Christ supreme heads and Governours. And lastly, these four and twenty being Crowned, and the four Beasts, which signify the people, not Crowned is a sure demonstration (against the wild freaks of Fanatic Levellers) that the distinction betwixt Prince and People will be continued even in the blessed *Millennium*.

V. 5. *Proceeded lightnings and Thunderings, &c.* There is also mention of Lamps and fire and lightning, though no thundering, in the Vision of *Ezekiel*, which is the Representation of the *spiritual* Kingdom of Christ, which is here again Typified, but as a state to come, of the Church here on earth. And the seven Lamps of fire are either *all* (for so seven signifies in Cabbalism) the Ministering Angels, or *all* the living and quickening Graces of the spirit of God.

V. 6. *A Sea of Glass like unto Crystal.* This is not found neither in the Vision of *Ezekiel*, but is an emblem also of the *spiritual* Kingdom of Christ, it being the pure laver of Regeneration, the being baptized with the holy Ghost and with Fire, which the seven Lamps also betoken. And in that it is called a *Sea of Glass*, it may signify the pure transparent condition of the Church, which is a multitude (as *Sea* signifies) the fixed parity thereof being ever penetrated by the presence of the seven Lamps of fire, which are the seven spirits of God. *Four Beasts full of*

eyes before and behind. These four Beasts have plainly a resemblance of the four Beasts in *Ezekiel's* vision but may here more particularly relate to the four Camps of *Israel*, which was a Type of the new *Israel* of God. But in that they are said to be full of eyes before and behind, it implies they look backward and forward into the Histories of times past, and into the Prophecies and predictions of things to come, for the better Management of the affairs of Christ's Kingdom.

V. 7. The first Beast like a *Lion*, was the Standard of *Juda* on the *East* side of the camp. The second like a *Calf*, the Standard of *Ephraim* on the *West* side. The third with the face of a *Man*, the Standard of *Reuben* on the *South* side. And the fourth like a flying *Eagle*, the Standard of *Dan* on the *North*. And note that these four Beasts were thus situated in the vision of *Ezekiel*. And that this is a Type of that Church that shall be, cast thus into four parts, the *spiritual* Kingdom of Christ signified in both Visions.

V. 8. *Six wings about him.* Reade out of the Original with *Grotius*. Had each of them six wings full of eyes without and within. They have six wings as *Esay's* Seraphims, with twain to cover their faces, with twain to cover their feet, and with twain to fly. Which implies a reverence of the divine Majesty, an activity and readiness in his service, and a carefulness over our affections, that we walk in clean paths. And their eyes without and within imply, that with the one regarding outward Objects, and with the other their own nature, comparing them together, they will ever behave themselves decorously, with due reverence to that which is above them in dignity, and at a due distance from those things that are unworthy of them and beneath them: And therefore if any such things be offered from without, as are repugnant to the innate light and immutable Principles of an intellectual Creature, their eyes within will easily discern the proposer to be either a Fool or an Impostour. This is the state even of the whole people of God in those days. And their reverence and devotional sense of the holy Lord
God

God Almighty, who fills all things and times with his Presence and Providence, is in a manner perpetual, as the rest of this verse does intimate.

V. 9, 10. *And when those Beasts give Glory--The four and twenty Elders fall down.* Prince and People being of one heart and mind. But the doxology being begun amongst the Beasts or People, it implies plainly the Elders are the secular Monarchs or Sovereigns, and the *Sacerdotal* order reckoned amongst the *People* as distinct from the Monarchs themselves. *And cast their Crowns before the Throne.* In humble acknowledgment from whom and for whom they reign, even for the manifesting of the Glory, and honour, and power of God in the Kingdom of his Saints.

V. 11. *For thou hast created all things, &c.* This as I noted above, implies, that he that sits on the Throne, sits not there as upon his judgment Seat, but as it were in his Chair of state, being the glorious Creatour and Governor of the Universe, and of his Church more especially.

CHAP. V.

ARG. *The remaining Part of this Introductory Vision to the Sealed-book-prophecy, in which Part is represented a Book with seven Seals in the hand of him that sits upon the Throne, and Proclamation made by an Angel, if any one in Heaven, in Earth, or under the Earth, were able to open the Book, and discover the secrets therein. None is found able, or worthy of such a Privilege but the Lamb slain, the Lord Jesus, to whom upon the Merits of his death it was given to foresee and bring about the things comprized in that Book, even to the New Jerusalem State, which this Introductory Vision drives at. Upon which the Elders the Beasts and Quires of Angels, the living Archetypon in Heaven of that New Jerusalem which shall be on Earth, break out into large Doxologies to him that sits on the Throne, and to the Lamb for ever and ever.*

AND I saw in the right hand of him that sat on the Throne, a book written within, and on the backside sealed with seven seals.

2 And I saw a strong Angel proclaiming with a loud voice ; Who is worthy to open the book, and to loose the seals thereof ?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5 And one of the Elders saith unto me, Weep not : behold, the Lion of the tribe of Judah, the root of David hath prevailed to open the book, and to loose the seven seals thereof.

6 And

6 And I beheld, and lo, in the midst of the Throne, and of the four beasts, and in the midst of the Elders stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the Throne.

8 And when he had taken the book, the four beasts, and four and twenty Elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of Saints:

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God Kings and Priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many Angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

14 And

14 And the four beasts said, Amen. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever.

The NOTES.

V. 1. **A** *Book written within and on the back-side.* A Book that had a more *outward* sense in the mere Letter which consists of Representations Symbolical or Hieroglyphical; and a more *inward* sense, which is the sense of the future things themselves thus represented. Which Interpretation is of singular use against the madness of such as make the very Hieroglyphicks themselves to be the things foretold. But this Book of Prophecies is seen in the hand of God the Father, according to what occurs in the beginning of the Apocalypse, which is said to be the Revelation of Jesus Christ, but that God gave it unto him. *Sealed with seven Seals.* This shews what a great Arcanum or Secret it was, it being a Representation of a Scene of affairs reaching from the beginning of the Church to the end of the World.

V. 2. That the inestimable worth of this Book of Prophecies, which sottish and prophane spirits so much slight, and vilifie, and crafty Politicians so much harden themselves against, may appear, here is proclamation made by a strong Angel with a loud voice. *Who is worthy to open?* &c. that is, who is worthy to have so vast a foresight of things communicated to him from God as to endite such a Book of Prophecies as this?

V. 3. And this proclamation being made, there was none found neither of the Angels in Heaven, nor Men upon Earth, nor Infernal Spirits under the Earth, (in whom witches and wizzards so confide for the knowledge of things to come,) that were able to open the book or look thereon, that is, that could pierce through so large a *Series* of future things as are contained therein; which implies that
nothing

nothing but the Holy power of God could be the Authour thereof.

V. 4. *And I wept, &c.* I was forely grieved that there was none found meet or worthy to have so marvellous a faculty of foretelling things to come, in such a manner as in this Book: so usefull a gift of Prophecy. Where *John* personates every good Christian that is solicitous for the affairs of the Church, and thoughtfull what will become of her.

V. 5. *Weep not, &c.* Cease to be grieved and troubled in spirit. Behold, Christ hath by his courageously fulfilling the Will of his Father obtained this privilege of foreseeing all that is contained in this Book, and of communicating it to his Church.

V. 6. *In the midst of the Throne and of the four Beasts, &c.* i. e. Betwixt God the Father and the Church stood a Lamb with bleeding wounds upon him the blessed Jesus, Mediator betwixt God and Man, as he is here placed betwixt the Throne and the four Beasts. His seven Horns are the Emblems of Power, as being he to whom all power is given in Heaven and in Earth: and his seven Eyes denote all manner of wisdom and counsel, and all the Angels of God at his beck to execute his counsel and his will, as the Residue of this Verse imports.

V. 7. *And took the Book, &c.* that is, It was given to him of his Father to have so vast a foresight of things to come, from the beginning of the Church, even to the end of the World; and power, as being the Lamb with seven Horns as well as seven Eyes, to effect what was foreknown. This answers to [The Revelation of Jesus Christ which God gave unto him, chap. 1.] as I intimated above.

V. 8. The consideration of which wonderfull gift and power, signified by this receiving of the Book, being made so exceeding manifest in the times of the *Spiritual* reign of Christ in the *New Jerusalem*, which times this pompous Introduction to the Prophecy of the Sealed-book does typifie (for the four and twenty Elders belong to that State of the Church) will raise a wonderfull strain of faith and devotion in them, and admiration of the stupendious Pro-

vidence of Christ over his Church, and make them break out into prayers and praises, as is intimated here in this Verse.

V. 9. *Sing a new Song, &c.* And then will they sing a *new Song*. They will then praise their Creatour and Redeemer for that *new Constitution* of things, in the *reign* of the *Spirit* (as it is written, *chap. 21*. And he that sat upon the Throne said, Behold I make all things new. And again, I will give to him that is a-thirst to drink of the water of life freely, that is, I will communicate to him of my spirit here, and make him partaker of eternal life hereafter in my Heavenly kingdom) nor can they then withhold from crying out. Thou, O Christ, wert worthy to have communicated unto thee so vast a comprehension of the futurity of things as is contained in this Book of Prophecies, and power to carry things on as they are predicted, it being but a just reward of thine endearing sufferings on the Cross for the Salvation of Mankind, or for the drawing all men unto thee. Note, that this whole Song of the Beasts and Elders, I mean these Archetypal Beasts and Elders, is in such sort Dramatical, that it is also Prophetical or Predictive of what the Ecotypal Beasts and Elders will do in the blessed *Millennium*; when this Spiritual Kingdom of the God of *Israel* in Heaven shall descend with the *New Jerusalem* down to the Earth.

V. 10. *And we shall reign upon Earth.* We being redeemed with thy most precious blood on the Cross, by virtue whereof we become Spiritual Kings and Priests, for Holiness and Sovereignty over all vile affections, we shall continue that desirable reign of Righteousness upon Earth in this blessed *Millennium* which thou hast long ago shewn to thy Church in that admirable Book of Prophecies, which by the ministry of an Angel thou didst communicate to thy beloved disciple *John*.

V. 11. The adjoining of such a numerous company of Angels with the Beasts and Elders, which signifie the Church of Christ consisting of men upon Earth, shews farther how Holy, Heavenly and Angelical those times will be, which
this

this Vision signifies, and what an union and agreement betwixt the Church of Christ and the Angelical Hosts, God's will being then done on Earth as it is in Heaven.

V. 12. *Worthy is the Lamb that was slain*, &c. As by whom the State of the Church is brought to such a blessed condition upon Earth, according to the Prediction of this Book of Prophecies. Let all therefore be ascribed to him.

V. 13. Nay the Completion of this Book of Prophecies in those times will be such an universal Conviction of the Divinity and Sonship of Christ, that he was really and in truth the foretold *Messias*, the Beginner and Finisher of the Works of God to his Church, that even all intelligent Beings and Spirits, whether belonging to Heaven, Earth or Sea, yea the Infernal Spirits themselves shall in the inward powers of their minds and consciences be forced to break out and confess upon the completion of this Book of Prophecies, That all Blessing, and Honour, and Glory, and Power is due unto Him that sits on the Throne, and unto the Lamb for ever and ever.

V. 14. Unto which Doxology, the four Beasts, *i. e.* the Church of God here upon Earth we may be sure will say *Amen*, and all the Kings and Princes of this truly Catholick and Apostolick Church will fall down and worship him that was dead, but is now alive, and behold he liveth for evermore; that is, They will devotionally adhere to him, serve him and obey him, who according to his promise made to his Church has brought things at last to such an admirable, heavenly, holy, righteous and peaceful constitution. So glorious an effect will there be of the Completion of the Prophecies of this Book both as to Christ, and also to his Church. Which shews how detestable the ingratitude is of such either shallow and frivolous, or prophane Spirits, or cunning and obdurate Politicians, that fancying it not to sute with their worldly interest, vilifie and decry it: Whenas indeed this Book of Prophecies will prove the most effectual instrument in the hand of Providence that may be, for the rooting out of all Atheism

and Infidelity out of the World, and converting all the Kingdoms of the Earth to the faith and profession of our Lord Jesus, *Amen.*

CHAP. VI.

ARG. *The opening of the first six of the seven Seals, of which the Sealed-book-prophecy does consist. Upon the opening of the first Seal, the first Beast the Lion points at an Emperour on a white Horse from the East. Upon the opening the second, the second Beast the Calf points at an Emperour on a red Horse from the West. Upon the third Seal opened the third Beast with the face of a Man points at an Emperour on a black Horse from the South. And upon opening the fourth, the fourth Beast like an Eagle points at an Emperour on a pale Horse, whose name is Death, from the North. The fifth Seal opened discovers the Souls of the Martyrs under the Altar. And the sixth Seal brings on a most terrible Earthquake, wherein the Kingdom of the Dragon or the Pagan Religion of the Roman Empire is horribly shattered, and even quite overthrown.*

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come, and see,

2 And I saw, and behold, a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come, and see.

4 And there went out another horse that was red: and

and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come, and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come, and see.

8 And I looked, and behold, a pale horse, and his name that sat on him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the Altar the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, untill their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.

12 And

12 And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake, and the Sun became black as sackcloth of hair, and the Moon became as blood;

13 And the Stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty mind:

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places:

15 And the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

The NOTES.

V. 1. **O**NE of the Seals, that is, the first Seal. *One of the four Beasts.* The first of the four Beasts, the Lion, whose place is toward the East. Here we may observe how some parts of the Introductory Vision are made use of in this Prophecy it self, as some parts of the description of him that was seen amongst the golden Candlesticks are made use of in the Prefaces of the Epistles to the Churches.

V. 2. *He that sat on him, &c.* This *Heros* on Horseback, and on a white Horse, signifies a great Commander or Emperour, righteous, prosperous and glorious in his under-

undertaking, and the first Beast pointing at him, the *Lion* on the East-side, shews he is an Emperour from the *East*, whenas *Vespasian* and *Titus* his Son came from the *West*. Besides, that they are forty years later than the true *Epocha* of this Vision. Nor have any reference to the *Lion*. This Heros therefore is the *Lion* of the Tribe of *Juda*, that Captain of our Salvation *Jesus Christ*, who being ascended into glory, was yet present with his Church, affording them all succours to carry on their Spiritual War, the propagation of the Gospel; in order whereunto he concerned himself in the success of *Vespasian* and his Son *Titus* against the Jews. See the Answer to S. E. his Remark on this place. And these Gospel-Souldiers came from *Judea* in the *East*. The bow in this Heros's hand denotes his aiming at a matter of no small moment, at a Crown that was given him; and this Bow-man hat the Mark when the Emperour *Constantine* turned Christian. This also was the earnest desire of the *Ephesians*, and an expresse promise to the *Smyranean* Succession. Be thou faithfull unto Death, and I will give thee the Crown of Life; the Crown of Security from Pagan Persecution. And lastly, this *Heros* on the white Horse went forth conquering and to conquer till he obtained this Crown under the sixth Seal.

V. 3. *I heard the second Beast*; That is, The *Calf* or *Oxe* placed on the *West* side of the Camp.

V. 4. *Another Horse that was red*, &c. A colour significant enough of the effusion of blood, as the *Oxe* also the great slaughter, that was to be under this Seal, and the rest of the verse betokens exceeding much blood shed on the earth under the second Seal. This Seal therefore begins with *Trajan* a *Spaniard*, and therefore an Emperour from the *west*. In his reign and *Adrian's* his successour, there were so great Commotions in the Empire, that there were slain in those tumults and Rebellions at least fifteen hundred thousand men.

V. 5. *The third Beast*, That had a face like a *Man*, and was placed on the *South*: And lo! a *black Horse*. The black colour betokens Gravity, Severity, Justice, which Justice

Justice is also intimated by the face of a *Man*, this Beast is said to have Prudence and Justice, being the Characters of a man. Which agrees also very well with the pair of balances in the Riders hand, which argues him severe, just, frugal and provident. And the voice signifies as much in the midst of the four Beasts in the following verse.

V. 6. The meaning is, that the Rider of the black horse will take special care, First, That if one *Chanix* of Wheat be sold for a penny, that three of Barley shall be sold for a penny. Secondly, That men shall live by their honest labours, not by Theft or Rapine, *Chanix* signifying the food for a day, and *Denarius* the wages for a days labour. Thirdly, there shall be no stealing nor robbing, but buying by measure, though it should prove so hard a time, that their days labour will but find them food. Fourthly, He will provide that they shall have a *Chanix* for a penny, viz. That the price of Bread-Corn and necessary Victuals shall not exceed a days wages. And so of Wine and Oil, he will take care that there be no injury done, no fraud in buying and selling there neither, nor spoil and waste by unruly Souldiers. Which prediction was egregiously fulfilled in *Septimius Severus* an *African*, and therefore an Emperour from the *South*, and in *Alexander* the Son of *Mammea*, both of them notorious Lovers of Justice and severe punishers of Thiefs and Robbers. To the latter the sight of an unjust Judge was so nauseous that he was ready to vomit at him, and he was famous for that Christian Motto, *Do as you would be done to*, which he caused to be set up in his Palace, and other publick places. They are both taken notice of for their care and provision in Bread-Corn, and other necessities of Life.

V. 7. The fourth Beast, That was like a flying Eagle, and placed on the North side of the Camp.

V. 8. Behold a pale Horse, &c. Which colour is very sutable to the name of the Rider, which is called *Death*; and *Hell* (that is the Grave) being made a person as well as he, is his Lackey to follow him. The fourth part of the *Earth*, that is, almost all the *Roman* Empire, which upon due

due compute was then a third part of the Earth; as if this power reached three fourths of the Empire. *With hunger and with death*, that is, with Famine and with Pestilence. *And with Beasts of the earth*. Which ordinarily invade the Land in those Eastern and Southern parts in extreme Famines and Pestilences to encrease the Mortality. The beginning of this Seal is from *Maximinus* the *Thracian*, and consequently an Emperour from the *North*, as the place of the *flying Eagle* denotes, that notable Bird of prey and feeder on dead Carcasses, and therefore significant of the condition of this Seal, (as all the former Beasts were of theirs) under which concur so various modes of vast Mortality, the *Sword*, *Pestilence*, *Famine* and *Wild beasts*. Which Pestilence raging and overrunning in a manner the whole Empire for the space of fifteen years, and ending *Anno CCLXIII*, from *Maximinus* to this year is about the extent of this Seal. And now for the *Sword* in the interval of this Seal, besides that in the reign of *Gallus* and *Volusianus* Emperours, the whole Empire in a manner was exhausted with rapine and slaughter by the Barbarians, and consequently Tillage did fail, and Famine ensue, there were not two more bloody Beasts in the World, than *Maximinus* and *Gallienus*, the former for his cruelty called *Cyclops*, *Eufirius*, *Phalaris*, and what not, who without Accusers or defence, caused to be killed and spoiled of their Goods no less than four thousand men; and the latter his cruelty was such, that he killed all the Male sex of whole Cities, and made nothing of slaying three or four thousand of his Souldiers in a day. And there are many more examples of horrid cruelty by the *Sword* under this Seal, according to the prediction thereof. So admirable fully was accomplished what was predicted by these four Seals.

V. 9. *I saw under the Altar*, &c. He saw them lye at the foot of the Altar (as Sacrifices that are slain use to doe) slaughtered or martyred for their couragiously professing Christianity: For by faith and an invincible firmness of mind, and unspeakable patience they had made themselves an oblation or sacrifice for the carrying on the affairs of

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the Kingdom of Christ. Here is predicted the bloody ten years Persecution begun by *Dioclesian* and continued by his Successour, which was the most terrible that befell the Church of God. This is the dregs of *Bitterness* in the *Smyranean* succession of the Church, whereby the ten days of Tribulation, this persecution (by an *Idionoma*) may be more particularly glanced at, as well as all the ten Persecutions usually so called.

V. 10. *How long O Lord, &c.* The persecution of the Church under this Seal was so exceeding grievous, that the blood of the Martyrs called aloud for Divine vengeance on this persecuting Empire.

V. 11. *White robes were given, &c.* They were adopted into the Society of the blessed. Those white Robes allude to the custome under the Jewish Temple, where after a due search into their Pedegree, and unblemishedness of their body by giving them, or putting on them a white vesture they were admitted into the Court of the Priests, as these to serve God in Heaven. *Untill their fellow servants also, &c.* that is, Till their fellow Christians under *Licinius*, *Julian* and the *Arians* should be slain, after which that solemn vengeance should be taken of the bloody Empire under the time of the Trumpets, though the sealed ones should be then preserved.

V. 12. *There was a great Earthquake, &c.* The Greek word [*Seismos*] may have a more general signification, and denote a Concussion, shaking and commotion of the frame of things. Which frame of things here is the Constitution of the Pagan Hierarchy as I may so call it, or of *Gentilism*, the Religion of the Roman Empire as *Pagan*. Wherein both Sun and Moon, the Dragon himself and the Office of his *Pontifex Maximus* plainly suffered an eclipse, the Roman Emperours by their profession of Christianity renouncing Satan and all the wicked crew of evil Spirits under him, and would serve him no more, nor exercise the Office of his *Pontifex Maximus*, as is recorded of *Constantine*, *Constantius*, *Valentinianus* and *Valens*, and *Gratian* would not so much as retain the name of *Pontifex Maximus*.

V. 13. All

V. 13. All the false Gods of this diabolical Polity, the frame of the Pagan Religion, they fell from that Religious honour and worship which was given them and were trampled under foot by the prevailing Christians, as also their Priests that served them.

V. 14. And this Pagan Hierarchy shrivelled up with all the false Deities, and their Priests as a scrawl of parchment that hides the Characters therein contained as it is rolled up. *And every Mountain, &c.* Their high places where they sacrificed, and their Temples divided from other houses for their supposed Sacredness, were demolished at last by *Theodosius*.

V. 15. All sorts of men from the highest to the lowest were sorely affrighted, and dismayed at this terrible storm that came upon the Pagan Hierarchy, nor were able to resist the force thereof, not *Maximianus*, *Galerius* nor *Maxentius*, nor *Maximinus* with *Martinianus Caesar*, nor *Licinius*, nor *Julian* the Apostate, who all felt the irresistible power of the wrath of the Lamb, and some of them, *viz. Galerius*, *Maximinus* and *Licinius*, their miserable conditions, even whether they would or no, forced them by open confession to give glory unto God.

V. 16. This may allude to that of *Esay*, chap. 2. 20. And they shall go into the holes of the Rocks, and into the Caves of the earth for the fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the earth, as he did in this shaking of the Pagan Religion of the Empire, and abolishing their Idols.

V. 17. *Who shall be able to stand?* Not *Galerius*, not *Maximinus*, not *Licinius*, nor *Julian*, nor the Tyrants *Eugenius* and *Argobaster*, with all the power the Pagan party were able to make could stand against this storm of the wrath of the Lamb. So that the Church upon the Conversion of *Constantine*, to the Faith entred into the state of the *Pergamenian* succession; being exalted out of the dust. And O that she had not been thereupon exalted so much in her own mind, and become the *Pergamenian* Church in the worst sense, that is, proud and cruel, as well as exalted in power.

C H A P. VII

ARG. *A Vision commencing with the seventh Seal, and reaching to the last times of the Church, or the end of the Sealed-book-prophecy. The first part of this Vision setting out by the hundred forty four thousand sealed ones of the twelve Tribes of Israel twisted with the line of the first six Trumpets, an assured Number of Apostolick Christians, in which Christ's true Church would continue safe against the Incursions of the Barbarians, Saracens and Turks under the first six Trumpets, and against the prevailing War of the Beast, and enticements and cruelties of the thriving whore, Synchronal to the said six Trumpets. The second part setting out the Victory of the sealed Saints and Witnesses over the Beast, and the wonderfull enlargement of the truly Apostolick Church, and impregnable prosperity thereof to the Worlds end.*

AND after these things, I saw four Angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another Angel ascending from the East, having the seal of the living God: and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed, an hundred and forty and four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, cloathed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb.

11 And all the Angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour and power, and might be unto our God, for ever and ever, Amen.

13 And one of the elders answered, saying unto me,

me. What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The NOTES.

Hitherto of the first six Seals, which reach from the beginning of the *Ephesine* into the fore part of the *Per-gamenean* Succession, just till the Commencement of the *Apocalyptic*. And from thence to the end of the sixth Trumpet (and the seven Thunders on purpose supply the place of the seventh) is the time of the Sealed ones.

V. 13. After the opening of the six Seals he saw the Ministers of God's power in making war and peace, and blusters in the World, and that at that time they held all in peace as for any Incurfions of the *Barbarians* into the Empire, so that these winds blew down no buildings on the Earth, nor caused shipwrecks on the Sea, nor broke off branches of Trees, nor tore them up by the root: Houses, Ships and Trees in analogy signifying Political Fabricks

bricks and Constitutions. And the *Babylonian* Kingdom in *Daniel* is expressly represented by a Tree.

V. 2, 3. *From the East.* The Original is [*Anatole*] which word is one of the Titles of Christ, he being the Day-spring from on high that has visited us. *Having the Seal of the living God.* Having a Commission from Christ, to set a mark of protection on such certain men from the imminent destruction now coming upon the Empire, and he therefore cries to the four Angels, who had the power to raise Tempests of War and invasion on the Empire, to forbear to bring in those Tempests of the Barbarians till he had marked out the servants of God for deliverance and protection. Which insinuates the assured Providence of Christ over his true Church in all that confusion and corruption, that would be under the first six Trumpets. The impress therefore of this protective Seal, though in the *Cortex* of the Prophecy it seems to be done at once, has its fulfilling all along the six Trumpets, which is about twelve hundred years.

V. 4. *The number of them,* which is not *numerally* to be understood, but *Symbolically* denoting the condition of the sealed. For in the hundred forty four thousand, the *Chiliads* or thousands, are *Cubical* numbers and denote *Stability* or Constancy, but these *Chiliads* being said to be one hundred forty four, that number being a *Square* whose root is *twelve* shews in what they are thus stable, *viz.* in the pure Apostolick Faith. *Of all the Tribes of the Children of Israel,* namely, the twelve Patriarchs being put for the twelve Apostles, and the children of *Israel* for the Church of Christ, of which the *Israelites* are here a Type, as they are in the Epistle to the Church in *Pergamus*, in which *Pergamenian* interval this sealing begins.

V. 5. The order is much inverted and confounded in this numbring the twelve Tribes, besides that *Dan* is left out, and *Ephraim's* name is suppressed; because these two Tribes were the Ring-leaders to idolatry, (*Judg. chap. 17. 18.*) But *Juda* is here put before *Reuben*, because Christ was of the Tribe of *Juda*. But *Reuben* keeps the second place

place as by Birth-right, it being fit he should yield it to no other, especially his courage having been so notable in the battels of the Lord, *Numb. 3.* and *Jos. 4.* *Gad's* valour also has purchased him the next place, besides that *Elias* and *Yehu* the destroyers of *Baal* and his worship were of the Tribe of *Gad*.

V. 6. The Tribe of *Aser* also is notable, for the woman of *Sarepta* that entertained *Elias* that great Champion against the *Baalitish* idolatry, and for *Anna* the Prophetess that gave Testimony to Christ, when he was presented in the Temple. And these were the first four Sons of *Leah*. But now *Neptali* is here placed, and *Manasses* before their Seniors, *Simeon*, *Levi*, *Issachar* and *Zubulon*, the former because that Tribe is so much ennobled by the story of *Barac* the Conquerour of *Sisera*, and for *Capernaum* that See as it were of that great Bishop of Souls Jesus Christ, whose residence was so much at *Capernaum* a City of *Galilee* that belongs to *Neptali*, that he was thence called a *Galilean*: And the latter for the feats of *Gideon* the destroyer of the Altar of *Baal*, who was of the Tribe of *Manasses*, as was also *Elisha*, upon whom the Spirit of *Elias* rested and was sent to anoint *Yehu* King that sore executioner of *Jezebel*.

V. 7, 8. These four last Sons of *Leah* are ranked according to their birth, there being nothing eximious in them; or if there was, it being blotted again by some contrary miscarriages, there was no occasion of breaking the order of their birth. The Tribe of *Joseph* here is put for the Tribe of *Ephraim* and his name suppressed, because of the foul faults of that Tribe in *Micha*, *Jeroboam* and *Ahab*, all *Ephraimites*, and *Benjamin* juniour of all rightly placed last. But upon this account of the whole we see the ordering of the names of the Tribes is so fitted, as to represent a Company zealous for Christ, and as zealous against Antichrist (as being that Virgin company with the Lamb on Mount *Sion*, chap. 14.) and against spiritual Whoredom, which is Idolatry. This pure Apostolick Church did Christ seal and keep safe, even during all that dangerous time, under the sounding of the first six Trumpets.

V. 9. In

V. 9. *In white robes, and palms in their hands.* This part of the vision therefore shoots beyond the *Pergamenian* and *Thyatirian* intervals of the Church, and begins with the *Sardian*, which enjoys that promise to him that overcomes, that he shall have power over the Nations, that is, whole Nations, Tongues and People are now become open professors of the pure Apostolick Faith; This is the effect of their Victory, and the sign thereof the Palm-branches in their hands: They are the same with them that have got the Victory over the Beast his image and his mark, and the number of his name, and sing the song of *Moses* and the Lamb, *chap. 15.* which is the Commencement also of the *Sardian* succession, which signifies a song of joy; As it is said in the next verse.

V. 10. *Salvation unto our God,* &c. namely, because he has thus delivered his *Israel* from the Antichristian bondage and persecution they were under in the *Pergamenian* and *Thyatirian* successions.

V. 11. What is here said may seem to strike farther into the *Millennial* Ages of the Church, in which Angelical times the consent and Harmony of heaven and earth will be more full and Universal, and more perfectly united and accorded. So that it is no wonder, it is said that the Angels jointly with the Elders, and four Beasts did fall before the Throne on their faces and worship God.

V. 12. *And power and might,* by which these happy and heavenly times are brought upon earth.

V. 13. That is to say, how comes the true Apostolick Church in these days that are here foreseen, to be so prosperous and victorious? For to be clothed in white, signifies so in the prophetick style.

V. 14. The meaning is, that these times of the Church which are so prosperous as well as Holy, they are so in Virtue of the great Tribulation, their Predecessours incurred under the cruel and bloody persecutions of Antichrist: So that they have washed their Robes as it were, and made them white in the blood of the Lamb: That is, the sufferings of Christ in his true and living members under

der Antichrist, were the *instrumental* cause of the splendid and prosperous condition of the blessed times here prefigured in or near the *Millennium*, as the blood of the Lamb in the usual sense is justly deemed the *Meritorious* cause thereof.

V. 15. *And serve him day and night.* Ever thankfully mindfull of the evil they are delivered from, and of the great good they enjoy. *Shall dwell among them.* For these are the times of *Jehova Shammah*, of the Tabernacle of God amongst men, the times of the *New Jerusalem*.

V. 16. *They shall hunger no more, &c.* They shall not be half-fed nor hunger-starved by deceitfull Teachers, that cannot impart to them the bread of life, nor raise the Spirit of life in them by their Ministry (as being devoid of it themselves) whereby their hunger and thirst may be satisfied. *Neither shall any Sun light on them, &c.* There shall no political Power whatsoever tyrannize over their Consciences, and by their persecution force them, as was usual under Antichrist, to a sapless, senseless, heartless, nay grossly superstitious and idolatrous Religion, against their own judgment, and inward sense of things.

V. 17. For Christ himself by his Spirit, and by true spiritual Guides and Governours shall feed them, shall guide and govern them, and lead them to living Fountains of waters, and direct them into the dispensation of life, the Renovation of their inward man into the living Image of God. *And God shall wipe all tears, &c.* They shall be no more calamitous by the wrong and persecutions of bloody Tyrants, whether spiritual or temporal. For the true Apostolick Church, shall then be an impregnable City or Polity of it self, the *New Jerusalem* as it is described, *Apoc. chap. 21.* nor shall *Gog* and *Magog* ever have their Wills upon it. This is the sense of this Transition from the first six Seals to the opening the last, and reaches from the beginning of the corrupt part of the *Pergamian* interval to the end of the *Laodicean*.

C H A P. VIII.

ARG. *An entrance into the Vision of the seven Trumpets, commencing with the opening of the seventh Seal, and reaching to the end of the World, or of the Sealed-book-prophecy. A Devotional Introduction to the sounding of the Trumpets of the seven Angels. The sounding of the four first Trumpets. The Concomitants of the first, Hail and Fire mingled with bloud, denoting the Incurſion of the Barbarous Nations into the Roman Empire. Of the ſecond, A great Mountain burning with fire caſt into the Sea, ſignifying the taking of Rome by Alaricus and the ſad conſequences thereof. Of the third, A Star falling from Heaven named Wormwood, intimating the Exinction of the Weſtern Caſareate. Of the fourth, The third part of the Sun, Moon and Stars ſmitten, betokening Rome's being deſpoiled again of the ſplendour of her uſual Magiſtrates. A warning given by an Angel of great Calamities, accompanying the ſounding of the three following Trumpets.*

AND when he had opened the ſeventh ſeal, there was ſilence in heaven about the ſpace of half an hour.

2 And I ſaw the ſeven Angels which ſtood before God; and to them were given ſeven trumpets.

3 And another Angel came and ſtood at the Altar, having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer it with the prayers of all Saints upon the golden Altar, which was before the throne.

4 And the ſmoke of the incenſe which came with the prayers of the Saints, aſcended up before God, out of the Angels hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth : and there were voices, and thundrings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth : and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea ; and the third part of the sea became blood :

9 And the third part of the creatures which were in the sea, and had life, died ; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters :

11 And the name of the star is called Wormwood : and the third part of the waters became wormwood ; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

The

The NOTES.

V. 1. *Silence in Heaven*, &c. This is spoken in allusion to the custome in the Service of the Temple, where, though in the former part of their Service, while the Sacrifices were offered, the Temple rang again with their loud Musick, yet in the time of incense all were silent, and in their tacit Devotions.

V. 2. This he saw during this silence, or at the beginning thereof.

V. 3. Things represented in Heaven prefigure things here on earth, and these Ceremonies of the Temple, the Devotions of the Christians, whose prayers are here represented as coming up in remembrance before God. Which is expressed in this Judaical way or Ceremony of the Temple, by the giving to this Angel as to a Priest much incense, that he should offer it with the prayers of all Saints upon the golden Altar which was before the Throne, answering to the Altar of incense overlaid with Gold that stood before the *Sanctum Sanctorum*.

V. 4. That is, the desire of the true Church, who are of one mind with God, ascended up before God as incense out of a Priest's hand, and was known and accepted with him. Their prayers in all likelihood were in general for the Preservation of the Church, and suppression of both the old and new growing Abominations of the Empire, and what the Will of God is therein, is signified in the following verse.

V. 5. These things betoken the wrath of God so be poured upon the bloody persecuting *Roman* Empire, against whom the Souls of the slain under the Altar had called for vengeance, *chap. 6. 10.* The great Tempests and Commotions that should befall it are thus expressed in the general, and as an effect of the foregoing groans and cries of God's aggrieved people.

V. 6. And

V. 6. And therefore those Tempests and Calamities, will now more particularly be described in the several soundings of those Angels that have the seven Trumpets.

V. 7. *Hail and fire mingled with bloud*, &c. that is, A thundering Hail-storm with fire, whereby is signified the furious incursion of the Barbarians into the Empire. And the mention of *bloud* seems on purpose to be added, that there may be no mistake, as if this storm was to be upon trees and grass, and earth, (though these be named) which bleed not, but upon men of the *Roman* Empire great and small, *Trees* signifying the great ones, and *Grass* the common people. And that it is understood of the *Roman* Empire, the [third part] plainly intimates: Which [third part] does not signify the third part of the *Roman* Empire, but simply the *Roman* Empire, this Empire being the third part of the known World in St. John's time. So that here as in other places hereafter [third part] is not to be taken *Numerally* or proportionally, but *Symbolically* as a Character of the *Roman* Empire. See Dr. H. M. his Notes on the place. The impletion of this Trumpet began about the year 395. when *Alaricus* invaded the Empire with an infinite number of *Goths* and other Barbarians, especially in the Eastern part thereof, harassing it for five years together. And in the year 401. the same *Alaricus* with *Goths*, *Alans*, *Huns* broke into *Italy* also and besieged *Honorius* the Emperour in *Ravenna*, and so terrified the Inhabitants of *Italy*, that they were in a manner all ready to leave their dwellings. See farther in Dr. H. M. his exposition on the place.

V. 8. *A great mountain*, &c. that is to say, A great City, namely *Rome* it self, (for so *Mountain* signifies in the prophetick style, and *Sea* the extent of jurisdiction or dominion) which was taken by *Alaricus* King of the *Goths* (after the death of *Julius*) who, Anno. 410. made a new and more fatal expedition into *Italy*. This case, I say, of this City being taken by *Alaricus*, was as if a burning Mountain had been cast into the Sea, the Earthiness and fieryness thereof, being so contrary and mischievous to water.

water. And so was this condition of the City of *Rome* to the Territories and Jurisdiction thereof, which *Sea* signifies, the number *three* or *third* being the Character of the *Roman* Empire. For upon this taking of the City did presently ensue the dilaceration or tearing in pieces of the *Roman* Jurisdiction into many Kingdoms, so that the entireness of the *Roman* dominion was plainly destroyed. See farther in *Dr. H. M.* his exposition of the place.

V. 9. That is, the *Roman*, both men and profitable Constitution of things were altered, and ceased to be what they were. Which here in Analogy to *Sea* are intimated to be *Fishes*, they being the living Creatures proper to the *Sea*, and plainly said to be ships. These now had lost their former propriety, and they are no longer the entire *Roman* Empire, but each respective Kingdoms, to which they belong, to say nothing of the real destruction of many.

V. 10. *Burning as it were a lamp.* As if it were that fair Comet called *Lampadius*, which betokens the greatness of the Prince it denotes, and also the shortness of his reign. *The third part of the Rivers, &c.* The burning of it denotes the mischief to the Rivers and Fountains, it is said to fall into. Which Rivers are *Provincial* Magistrates or Armies, and the Fountains of water provincial Cities. And there is mention again of the *third part*, that you may know the prediction belongs to the *Roman* Empire. And it is no wonder this falling Star or Comet should be looked upon as so mischievous to Rivers and Waters, when natural History speaks of falling Comets that have drunk up whole Rivers, so decorous is the Representation.

V. 11. The condition of this Prince's reign was such, that the *Roman* Territories were so full of affliction and calamity, that their Life was bitter to them, besides the slaughter of many in Wars. Now this Prince was the *Western* *Cesar*, who from the time that *Genfericus* sacked and pillaged *Rome* (which was *Anno. 455*, by which time the Empire was actually divided into ten Kingdoms) struggling with Death for a while, in the succession of those inconsiderable and unfortunate *Cesar's* *Avisus*, *Majorianus*, *Se-*
verus,

verus, Anthemius, Olybrius, Glycerius, Nepos, at last expired in *Augustulus*, into which name the Western *Cæsar* had dwindled, and under which that *Cæsareate* was quite extinguished by *Odoacer* King of the *Herules*, to the bitter Misery of the Fountains and Rivers, the Cities and Magistrates provincial. Thus did the third Trumpet sound the sad final fate of the Western *Cæsareate*, under the figure of a great falling Star called *Wormwood*, which *Odoacer* cast down and extinguished, and reigned himself King of *Italy*, sixteen years, who restored to *Rome* her Consulate which he had taken away before. And King *Theodoricus* that vanquished him, and succeeded him, so rebuilt *Rome* and restored to it all the ancient Magistracies, Honours and Privileges belonging to it, that bating the Memory of her Misery and Infancy, she seemed perfectly recovered to her former Glory and Felicity, and thus she continued through the reign of several Successours of *Theodoricus*.

V. 12. The meaning is, that under this Trumpet there is nothing of the *Roman* Lustre of the lower or higher degree left, (for that this belongs to *Rome*, the wonted Character [third] plainly shews.) There is no longer now at last any King of *Rome*, denoted by the *Sun*, nor Consular power, nor Senatorian, nor the power of other known ancient Magistrates of *Rome* denoted by the *Moon* and *Stars*, but the City at last (namely after that from the year 542. in the *Ostrogothick* War by *Belisarius* and *Narses*, *Justinian's* Generals, it was deprived of the Consular power, and after taken twice by *Totilas* and burnt, and re-taken by *Narses*, and a little after struck to the ground by thunder and lightning and tempest, being despoiled of all ancient Ranks of *Roman* Magistracy) sunk to that ignoble and obscure Title of the *Dutchy* of *Rome*, and after was forced to pay tribute to *Ravenna* (under the *Exarchate*) a City that before had been subject to her. In which inglorious state she continued till the year 750. Which year is the *Epecha*, of that notable interval of the Kingdom of the *Saracens* from the beginning of the *Caliphate* of the *Abasides* (who first made *Eagdad* their imperial seat) to the taking

king of the said *Bagdad* by *Togrulbec* King of the *Turks*, which was in the year 1055. which is worth the noting, for a passage in the following Chapter.

V. 13. *Wo, Wo, Wo, &c.* These Woes are denounced against the *Roman Empire*, who by this time, besides the guilt of the blood of the primitive Martyrs, had in a gross manner lapsed into a kind of a *Pagano-christian idolatry*, which they would more notoriously be found in under these following Trumpets, and in cruel Persecutions of the Apostolick members of the Church, that would not submit to their Idolatrous *Pagano-christianism*. Wherefore vengeance proportionable to their redoubled wickedness shall be poured down upon them, under the voices of the Trumpets of the three Angels that are to come.

CHAP. IX.

ARG. *The Visions of the fifth and sixth Trumpets. At the sounding of the fifth Trumpet, to a Star fallen from Heaven is the key of the bottomless pit given, to raise from thence by Mahomet that Doctrine of darkness, and to Proselyte the Saracens thereto here called Locusts, with tails like Scorpions, which shall severely vex the Roman Empire by their IncurSIONS, but not quite destroy it. The Name of their King. At the sounding of the sixth Trumpet, the Euphratean Horsemen, the Turks, are let loose quite to destroy the Eastern Empire. The Impenitence of the Western part of the Empire notwithstanding these great judgments on the East and their persisting still unreformed from their Idolatry, murdering of the Saints and other Abominations.*

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great

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fur-

furnace; and the sun and the air were darkened, by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but onely those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to dye, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battel; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breast-plates as it were breast-plates of iron, and the sound of their wings was as the sound of chariots of many horses running to battel.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a King over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12 One

12 One wo is past, and behold there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their fornications, nor of their thefts.

The NOTES.

V. 1. **A** *Star fall from Heaven.* Reade out of the Original [A *Star fallen from Heaven.*] And as by a *Star* an *Angel* is signified (see *Synopf. Prophetic.* lib. 1. cap. 8. sect. 14.) so a *fallen-Star* signifies a *lapsed Spirit* or *fallen Angel*, a *Devil* if you will, and the having the key given him of the bottomless pit, denotes his *Power* in the Kingdom of darkness, of which a key is the Symbol.

V. 2. There arose an hot and hellish zeal, conjoined with dark ignorance for the Imposturous Religion of *Mahomet*, insomuch that the Gospel of the Sun of Righteousness was in danger to be clouded and eclipsed by the over-running force and false pretences of *Atheism*, and of a more pure worship in *Mahometism*.

V. 3. Under this dark, ignorant and false pretence, the *Saracens* professors of this false Religion, spread themselves over the Earth, whose deadly sting and poison in their Scorpion-tails was the falseness of their Religion, which they transfused at the end of their Conquests. That was the *poisonous sting* to all conscientious Christians, and to others it was at least *poison* if not a *sting*.

V. 4. *That have not the seal of God, &c.* Which intimates, that notwithstanding the grassation of these Impostours the truly Apostolick Church would be kept safe. And there is mention made of *men* in opposition to green things and trees; and to insinuate that these *Locusts* were also *men*, not mere Insects. For *Locusts* do not fall upon men, but upon grafs and trees.

V. 5. *They should not kill them*, that is, That these *Saracens* should indeed infest the *Roman Empire*, but not destroy it quite, as after happened by the *Euphratean Horsemen*. *Should be tormented five months*, that is, During the time of these *Saracens* lying upon it called here five months, in allusion to the time of *Locusts*, who live about that space of time, as Naturalists relate. But their continuance in
vexing

vexing *Italy* was not much above five months of years, if that may be particularly glanced at. *As the torment of a Scorpion, &c.* Lesser at first, but increasing upon him that is struck. And the stroke being by the *Serpentine Tail* of the Locusts shews the poison and sting to be *Diabolical*, and to cause such Vexations of mind, as that poison is apt to breed. And as the poison of a Scorpion is *White as Appollodorus* relates, so it is that perversly pretended *Monatheism* of these *Saracens* that looks so fairly and innocent-ly on't, with which they might perplex and torment the minds of the unsealed, and sorely disquiet their Consciences. See Dr. *H. M.* his exposition on the place.

V. 6. The fear of death and horreur of Conscience did so vex men, and fill them with Anxiety, that it was worse than death it self to be in such perpetual danger and unsettledness of things, worse than the Christians are now in, under the *Turks*, which were a desirable condition to them, rather than these perpetual renewed Vexations from the *Saracens*, in whose hands those parts of the Empire they invaded, were not to be settled as afterward it came to pass in the *Turkish* invasion, who seized on the Eastern part of the Empire and settled there, so that the Empiro there was not onely vexed but killed, extinguished or put an end to, and the minds of the Conquered at quiet.

V. 7. *Like unto horses prepared to battel, &c. i. e.* Ready harnessed, as it is said afterwards, that they have Breast-plates of Iron, which shews the courage of these *Saracens*, and their well appointedness for War. And their success was accordingly, as is signified by their *Crowns of Gold* on their heads. Which shews their Victory over so many Nations and Kingdoms. For in the space of eighty years or a little more, they acquired to that satanical Kingdom of *Mahomet, Palestine, Syria*, both the *Armenias*, all *Asia Minor* in a manner, *Persia, Judaea, Egypt, Numidia*, all *Barbary* to the River *Niger, Lusitania* and *Hispania*; Nor were they stinted here, but won also a great part of *Italy* even to the Gates of *Rome*. To which you may add *Sicily, Candia, Cyprus* and the rest of the *Mediterranean* Islands. And last-ly,

ly, they are said to have the faces of men, the better to assure us they are no *Insects*, or mere locusts, nor a mere *Beast-like* Empire, because no idolaters.

V. 8. They are said to have the hair of Women, not for any effeminacy or cowardize in them, but to shew what Countrey men they are, that they are derived from the *Arabians*, whose custome it was to wear long hair on their head unshorn, and an head-tire like Women. And their teeth as the teeth of Lions, that shews that they were very dispatchfull of their prey, who could devour so many Kingdoms in so little time as was above noted.

V. 9. Their Breast-plates of Iron import them well armed, and of an Iron courage: And here is mention of wings in allusion to the figure of Locusts, who also make a noise with their wings when they fly, but the sound of Chariots, of many Horses running to battel, implies that they are indeed men and great Warriours, that with great *swiftness*, noise and terrour ran down all before them. Witness the above mentioned Conquests, which were so speedy, so large and so many.

V. 10. They are of the *Serpentine* kind, of the ancient *Serpent* that was alway an enemy to the Son of God and his Kingdom, and this Scorpion-tail denotes that with their Conquests, they would bring in a Religion contrary to that of Christ, and destroy the worship of the Son of God under an ignorant Pretence of *Monotheseism*, as if the Christian Religion were inconsistent with the worship of one God, whereas the more distinct knowledge of that one God does not make us less *Monothests* than they. This is the *upshot* of their *Victories*, and the very *string* and *poison* their Achievements end in. And their power to hurt men five months, is to vex and hurt the Empire particularly, but not quite to destroy it as the *Turks* did afterwards. Nor is it said here to hurt the *third* part of men as in the former Trumpets, because their Invasions were not restrained to the Empire, but ran over other vast tracts of the habitable World also. But they are said to hurt men five months, in allusion to the Life of Locusts as I noted above.

V. 11. This

V. 11. This King is the same with the fallen Star, to whom was given the Key of the bottomless Pit, it being an Ensign of his power in the Kingdom of darkness as I noted above. This was the supreme Captain of these Troops of Locusts, that is *Saraceni*, and his name betokens his nature. For both *Abaddon* and *Apollyon* signifie a destroyer, which is a fit Title, he being the Captain of such numerous Troops, that destroyed so many mens bodies by War, and their Souls by a false Religion in opposition to Christianity, reproaching it as if it maintained the worship of more Gods than one. Which malicious pretence seems also to be glanced at in those very names, *Abaddon* alluding to *Adad*, as if it were *Ab-Adad*, and *Apollyon* to *Apollon*, *Apollo*, both which names according to this allusion signifie, ONE, As if this Angel of the Abyss and his Locusts, stood up for the worship of one God, and that the Christians worshipped many, because they worship the *Holy Trinity*, which nothing but their ignorance of that Mystery, and their malice could make them conclude to be inconsistent with the *Unity* of the Deity: Which passage therefore of the Vision is no small countenance to the doctrine of the Trinity of the Godhead.

V. 12. *There came two more*, namely under the sounding of the next two Trumpets, which therefore as the former may well be called *Wo-trumpets*.

V. 13. For *John* rapt thus into Heaven, the Temple and the throne of God was, as it were, continually represented to him, and so the golden Altar which is the Altar of incense. And incense is the Symbol of the prayers, and breathing of the pure Apostolick Church oppressed and afflicted under that Antichristian and Idolatrous constitution of things established by the second *Nicene* Council, and the fourth *Lateran*.

V. 14. *Loose the four Angels, &c.* Let loose the *Turks* upon the idolatrous Empire. For that Angels signifie men under their conduct, is a frequent Apocalyptical figure. And the number *four*, may either relate to those four more notable *Turkish* Sultanies, on that and this side *Ephrates*,
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that of *Bagdad*, that of *Casarea Cappadocia* or *Iconium*, that of *Aleppo* and that of *Damascus*; touching which, see Mr. Mede on the place; or *four* may signifie onely Symbolically, as it does in *Cabbalism*, and intimate the *Turkish* Sultanies at large, and the *Turks* not to be confined to *Euphrates* or *Asia*, but to be let into *Europe*, even to the taking of *Constantinople*.

V. 15. This term of time is another Indication, that the *Turks* are meant here. For *Trogulbec* Prince of the *Turks*, the City *Bagdad* being taken by him, had his imperial Robes put upon him, and was inaugurated Emperour of the *Turks* by the Caliph *Chaim Biawoilla* in the year 1057. And from this year to the year 1453. when *Constantinople* was taken, is a prophetical day and a month, and a year, that is 396. years. These *Turks* were prepared against a determinate time, even at the expiration of 396. years, for to slay the *third* part of men, not vex onely as the *Saracens* did, but put an end to the *Eastern Roman Empire*, for [third] is a Character of the *Roman Empire* as I have already noted. Which accordingly came to pass at the taking of *Constantinople*, and swallowing thereupon the whole *Roman Empire* in the East.

V. 16. Here is a vast definite number put for a great indefinite number, so great that the number could not so well be discovered by the eye, as signified by Speech. The numerousness of the Army intimates they are *Turks*, as also in that there is no notice taken of *Foot*, but onely of *Horse*, the Greek History usually calling the *Turks* *Persians*, which signifies *Horsemen*.

V. 17. Those *Horsemen* when they shot off, the Air betwixt them, and the light of the beholder seemed fiery at the flashing of the Powder, and then of a jacinth colour through the blew smoke, and after filled his nostrils with the scent of Sulphur. Which shews that this Vision belongs to the times since the invention of Gunpowder by *Berchtoldus Niger*, Anno 1380. Nor were the *Horses* heads like heads of *Lions* for shape, but for the roaring noise that seemed to come from them at their Riders discharging

charging their Pistols or Carbines, as it is said that out of their mouth issued fire, smoke and brimstone.

V. 18. *The third part of men killed, i. e. The Roman Empire in the East was not onely vexed and annoyed, but utterly vanquished and destroyed by these Centaures, as I may call them, the Turky, these Persians or Persians men on Horseback, including both the shapes in one appellation. Which Centaures are set out still more monstrously, as killing men by the fire and by the smoke and brimstone which issued out of their mouths, as it may seem at a distance when they let off their Fireguns and Pistols.*

V. 19. *As in the Scorpio-locusts before, a Monster made up of a Locust, and of a Scorpion, to signifie the Saracens, so here is a Monster made up of an Horse and a Man (as the Locusts were said to have faces like men, as neither of them being Idolaters) a Centaur as it were, to signifie the Turky, and have Serpents tails whereby they are said to hurt men, signifying the same venome or mischief of Mahometism. For they are said to have heads in these tails, I, and had mouths too I warrant you, to speak and tempt the vanquished as the old Serpent did Eve from their obedience to God and Christ, not onely upon that false pretence, as if we Christians were guilty of Polytheism, because we worship the Holy Trinity, but also upon a pretence, then too lamentably true, that the Christian Church was defiled with intolerable superstitions and idolatries, adding the persecution of all those that would not submit to their wicked inventions.*

V. 20. *By these plagues, The rest of the men, that is, the Western Roman Empire that was onely vexed not killed by the plagues of the Scorpio-Locusts and Euphratean Centaures, for all this sad example of God's severity on the Eastern for the like Crimes, did not repent of their wicked and impious inventions, nor ceased they to worship Demons (See Dr. H. M. in his notes on this verse) middle invisible Powers betwixt God and men, whether Angels or the Souls of men departed; and in reference to them Idols of Gold, Silver, Brasse, Stone and Wood, &c.*

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that their mode of idolatry here is by *Statues*, not by *Pictures*, this is another Insinuation that the *Western Church* is here understood.

V. 21. They repented not of their murtherous Persecution of innocent Souls, for not submitting to their idolatrous Rites and Customs, nor of their imposturous exorcisms, and Enchantments of several things to holy pretended uses, nor of their unnatural uncleanness of all sorts upon the Hypocritical profession of a single Life, nor of their cunning trick, of cheating the people of their Money, by setting up Images for men to bring oblations to, by their Merchandizes of hallowed Crosses, Beads, Medals and the like Trumperies and Deceits. This universal impenitency of the Western part of the *Roman Empire* added to the *Turks* over-running the Eastern is the entire *Visum* of the sixth Trumpet, or second *Wo trumpet*; which therefore ends with the *Thyatirian* succession, or at the rising of the Witnesses, chap. 11. 14. And the seventh Trumpet Synchronizeth with the *Sardian*, *Philedelphian* and *Laodicean* successions and equalizeth them all put together.

CHAP. X.

ARG. *A Vision Introductory to the third main Prophecy reaching from the beginning of the Church to the end of the World, called the Opened-book-prophecy. A mighty Angel appeareth with the Book unsealed or opened in his hand. He supplies the place for the present of the sound of the seventh Trumpet by his voice roaring like a Lion. During the space of this roaring seven Thunders utter their voices. John is bid to omit the setting down what the seven Thunders spake, in this place. The Angel swears there shall be no more time than what the sounding of the seventh Trumpet takes up of equal space with his roaring distributed into seven Thunders. By a voice out of Heaven; as at the Sealed-book-prophecy, John is here bid to take the Opened-book out of the Angel's hand and eat it, which done he is told, that he must now Prophesie again before many People, Nations and Kings.*

AND I saw another mighty angel come down from heaven, cloathed with a cloud, and a rainbow was upon his head, and his face was as it were the Sun, and his feet as pillars of fire.

2 And he had in his hand a little book open : and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth : and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer :

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open, in the hand of the angel, which standeth upon the sea, and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up ; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angels hand, and ate it up ; and it was in my mouth sweet as honey : and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesie again before many peoples, and nations, and tongues, and kings.

The NOTES.

THE *Euphrates* Horsemen having over-run and destroy'd, and fully seized on the *Eastern* part of the *Roman* Empire under the sixth Trumpet, natural Method will prompt us to expect that what follows in this Prophecy of the *Sealed-book*, which is the seventh Trumpet, should refer to the *Western* parts of the Empire, and concern the highest Dominion there, the Papal Hierarchy, that Antichrist that exalts himself above all that is called God or worshipped. Such Alterations therefore must the seventh Trumpet, distributed into seven Thunders (as the seventh Seal was into seven Trumpets) contain, as declare the downfall of Antichrist and enlarging the Kingdom of Christ in these parts of the *Roman* Empire, and over the whole Earth.

V. 1. This other mighty Angel clothed with a cloud, a thick cloud charged with Thunder, is an Angel distinct from the seven Trumpet-Angels, and steppeth here in, to supply the place and occupy the space of the seventh, but is indeed Christ himself, the Rainbow on his head, as that in the Vision of *Ezekiel*, betokening his Divinity, as coming in the glory of God the Father. And his face like the Sun, as he appeared to *Saul*, and in the midst of the golden Candlesticks farther intimates the same. And his feet as Pillars of fire betoken his great wrath, and his coming to judge and take vengeance of his Enemies.

V. 2. *A little book open.* Which contains all the Visions of the Prophecy of the Opened-book, as we at first noted. And his setting his right foot on the Sea, and his left on the Earth, may either signify his laying claim to, or seizing his right by Sea and Land, or his intended Triumph over the Ten-horned Beast out of the Sea, and Two-horned Beast out of the Earth, *Daniel's* Clay. See chap. 13. 11.

V. 3. *As*

V. 3. *As when a Lion roareth.* Which is a notable intimation that it is Christ the Lion of the Tribe of *Juda*. And his loud roaring being instead of the sounding of the seventh Trumpet, must be of equal extent with it, but it sets off in general the anger and victorious terrour of Christ in assaulting and overcoming the Kingdom of Antichrist or the Papal Hierarchy, and glorious erection and continuance of his own Kingdom to the end of all things. These in general are the affairs of this last space of the *Scaled-book prophecy*, that is, of the seventh Trumpet, whose sound this *roaring* supplies. *And when he had cried.* The Original has it, When he did cry, or while he did cry. *Seven Thunders uttered their voices.* And therefore these seven Voices of the seven Thunders, are like the seven Soundings of the seven Trumpets, which divide the seventh Seal into seven Intervals, so these the seventh Trumpet into seven Intervals. The seven Voices of these Thunders may be seven *Bath Cols*, that is, seven Oracles or Voices delivered in the Thunder, and the last might betoken the Turning of the Earth into a Lake of fire by Thundering and Lightening, as if this were that voice, Go ye accursed into everlasting fire. To which is equipollent that Lake of fire, *chap. 20. 15.* And this dividing the seventh Trumpets space into Thunders, may be for that very reason made choice of, the last being not a Metaphorical, but natural or rather supernatural Thunder. whereby the Earth will be set on fire, and also because it suits so well with that allusion to *Laodicea combusta*, from whence also the *Laodicean* Interval, which reaches to this Conflagration, is denominated. But this plainly implies that these Thunders reach to the end of the World, which must needs stop that fond conceit, that they precede the seventh Trumpet.

V. 4. *Seal up these things that the seven Thunders uttered:* With an allusion to this Scaled-book of Prophecies, as if he should say. Though the seventh Seal be opened, yet as to this part thereof let it be as sealed again, for it is needless here so particularly to declare things,
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touching the destruction of the Papal Hierarchy, as also other matters, For thou shalt write them afterwards. For so the *Biblia Regia*, *Andreas*, and others read the Original, viz. And thou shalt write them hereafter, (not, [*And write them not*]) namely in the Opened-book-prophecies, where these affairs of the destruction of Antichrist and the advancement of Christ's Kingdom shall be more fully and particularly delivered. Which is a marvellous manner of Transition from the *Scaled-book-prophecy* to the *Opened-book-prophecy*, and suitable to the usual Majestickness of this Book of the Apocalypse.

V. 5. *Lifted up his hand to Heaven*, as using that usual Ceremony of posture in swearing. See *Dan.* 12. 7.

V. 6. This is a mighty and vehement asseveration, but it is concerning a thing that sunk flesh and blood are too too incredulous of, viz. That the stage of this Earth must have an end at the last Thunder, which will bring upon it the Conflagration at the expiration of the *Laodicean* Interval. But the same *Amen* whom we meet with, *Apoc.* 3. 14. does as earnestly aver it here. For he saith upon Oath (the Original being rightly pointed and translated)

V. 7. *That there shall be time no longer*, viz. here on Earth, (and from that necessary term of the *Exit* of the *Vísium* of the sixth Trumpet in the foregoing Chapter) *saving in the days of the voice of the seventh Angel, when he shall sound, and the mystery of God be finished, as he has declared to his servants the Prophets*; i. e. When those Predictions shall be fulfilled. which in such a Mystical and Symbolical style God hath foretold by his Prophets, *Isaiab*, *Daniel* and *Ezekiel*, and others, which reach to the very end of the World, or of the stage of things on this Earth. See *Dr. H. M.* his Notes, and the Answer to *S. E.* his Remark on the place. And let us in the mean time note, That this earnest Assertion of the Angel, besides that weighty point, implies also, that the seven Thunders are included in the seventh Trumpet, there being no Regress here into the time of the sixth, and no time left but that of the seventh

venth according to the Oath of the Angel. And this is the first part of this marvellous Transition from the Prophecy of the *Sealed*, to that of the *Opened Book*. In which first part the *Sealed-book-prophecy* is finished, and the seven Thunders settled in the seventh Trumpet thereof.

V. 8. *And the voice which I heard from Heaven*, [as of a Trumpet] (that may be understood by an usual Apocalyptic Ellipsis) at the beginning of the *Sealed-book-prophecy*. In the hand of the Angel, namely, in the hand of Christ, now in the form of an Angel, as before in the form of a Lamb, and first of all in the High Priest's Habit, according as the whole Revelation of this Book, consisting of three main Prophecies, with their Introductory Visions, is said to be the Revelation of Jesus Christ, &c. chap. 1. 1.

V. 9. Though the knowledge of future things may be p'asant and tempting to the curious Reader of this Book, yet when he shall thoroughly digest it or understand it, it will be bitter by reason of the several sad and bitter things contained in it: As the sad persecution of the Primitive Christians in the *Smyranean* Succession of the Church, and the foul Apostasie of the Church under the reign of Antichrist or the Whore of *Babylon*, and the most barbarous persecutions of them that will not submit to her wicked and Idolatrous Tyranny; And there is bitterness enough for her too at the last, which makes her Paramours so loth to understand this Book of Prophecies aright.

V. 10. *My belly was bitter*, that is, my stomach was bitter. Which is a P'efiguration of the condition of those that shall read this Book, and rightly digest it, that is, truly understand it, as I noted before.

V. 11. *Thou must Prophesie again*. This third Introductory Vision, And the voice from Heaven as of a Trumpet, as in the beginning of the two former Prophecies, And the finishing of the *Sealed-book-prophecy* in the former part of this Introductory or Transitional Vision, with this intimation, that he must Prophesie again as before (which was not expounding of Prophecies, but uttering them) does

does plainly insinuate, that (those other two Prophecies reaching from the beginning of the Church to the end of the World) he must again Prophesie of affairs reaching from the beginning of the Church to the end of the World, and that this *Opened-book-prophecy* is such, of the same extent of time with the *Scaled-book-prophecy*, though it differ in this, That the *Scaled-book-prophecy* chiefly sets out the fate or state of the *Empire*, this the fate or state of the Church. *Before many peoples, &c.* that is, To their faces, so that they may all understand how they are concerned in this Prophecy of the *Opened-book*. And thus is this Visionary Transition from the *Scaled-book-prophecy* to the *Opened-book-prophecy* in both the parts thereof fully finished. Now follow the Visions themselves of the *Opened-book-prophecy*, and that in a sufficiently natural and rational order, those Visions reach from the beginning of the Church, being placed first, as shall be noted.

C H A P. XI.

A R G. *The first Vision of the Opened-book-prophecy reaching from the beginning of the Church to the end of the seventh Vial. John is bid to measure the Inner (open Place or) Court of the Temple, the visible Primitive Church. The visible Church after that or Outer Court is troden under foot by the Gentiles forty two months, while the two Witnesses prophesying in sackcloth one thousand two hundred sixty days are warred against by the Beast, and slaughtered three days and an half, or three times and an half, signified by the 1260 days. After three days [or Times] and an half the Witnesses in the Reformation begun by Luther are raised to life, and the tenth part of Babylon or the great City ruined, which is the close of the sound of the sixth Trumpet. An entrance into the space of the seventh Trumpet, with solemn Doxologies for this partial fall of Babylon, or Christ's resuming in part his Kingdom into his own hands. Brief glances upon the affairs of the Vials comprized within the first Thunder of the seventh Trumpet.*

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesie a thousand two hundred and threescore days clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5 And

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies : and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy : and have power over waters to turn them to bloud, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another ; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half, the Spirit of life from God entred into them : and they stood upon their feet, and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the

earthquake were slain of men seven thousand : and the remnant were affrighted, and gave glory to the God of heaven.

14 The second wo is past, and behold, the third wo cometh quickly.

15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

16 And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy Name, small and great, and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thundrings, and an earthquake, and great hail.

The NOTES.

V. 1. **A** *Nd there was given to me, &c.* What is contained in this Chapter is plainly a prophetic Vision, and it immediately following *John's* eating the *Opened-book*, and his being bid to Prophesie, it is plainly the first Vision of the *Opened-book-Prophecy*. Which Prophecy being ushered in with the like pomp, as that of the *Churches* and *Sealed Book* are, commenceth as high as they, and has the same *Epocha*. Besides, that it were an headless business to make this Vision to commence with the seventh Seal or first Trumpet, and hugely immethodical, the Vision in the next Chapter most assuredly beginning as high as the two former Prophecies of the *Churches* and *Sealed Book*. Wherefore *John* being bid to measure the Temple and the Altar, that is to say, the Court wherein the Temple and the Altar stood, (See *Exod.* 40. 33.) viz. the *Area* thereof, not the Temple nor the Altar more than the men worshipping there (which is a Key to the sense of the Vision) it declares that that time of the Church from the beginning thereof, that answers in proportion to the *Inner Court* of the Temple compared with the *Outer*, is Symmetrall or futable to the rule of the word, nor the Apostasie yet come, (its *Epocha* being 394) within which time the *Ephesine* and *Smyranean* successions are included. And the correspondence is admirable betwixt the *Smyranean* succession, and that part of the Court where the Altar stood, when so many Martyrs as so many Holocausts were sacrificed in Testimony to the truth of the Christian Religion; the space where the Altar of Holocausts stands falling in with the space of time of the *Smyranean* persecutions.

V. 2. *But the Outer Court of the Temple.* For so it is to be rendred out of the Original, that is, the *Area* of the *Outer Court*: Which plainly insinuates that the *Area* of the *Inner Court*, where the Temple and Altar stood, was also intimated before leave out, and measure is not, the Original.

ginal has it, *cast out*, as rejectaneous. For it is not Commensurable to the rule of God's word and Apostolick faith and Practice, but contrary and repugnant. Which time of the Church is for the greatest part of the *Pergamenian* succession, and all the *Thyatirian* in which they are said to eat things sacrificed unto Idols. For it is given to the *Gentiles*, &c. That is, a kind of *Pagano* christianity shall visibly domineer for forty two months of years, that is, 1260 years. Which is the same proportion of time to the Commensurate time of the visible Church under the *Ephesine* and *Smyrnean* succession and a little farther, that the proportion of space the *Outer Court* has to the space of the *Inner Court*, which proportion is as 1260 to 360, that is, the outer Court contained the inner three times and an half in largeness, so that the Apostasie began in the year 394.

V. 3. *Unto my two Witnesses.* These mournfull Witnesses are said to be two, though never so many, partly by reason of the Type, to which they allude, *Moses* and *Aaron*, *Elijah* and *Elishah*, *Zorobabel* and *Jeshuah*, who shewed their Zeal for the purity of God's worship against the Idolatry in the Wilderness, in the *Baalitish* idolatry, and in the Captivity of *Babylon*: Partly in allusion to things, Magistracy and Ministry, Old Testament and New, &c. *A thousand two hundred and threescore days*, &c. The works of darkness were numbred by *Months*, the *Moon* being the ruler of the Night, the works of righteousness by *days*, of which the *Sun* is Moderatour. And lastly, their being clothed in Sackcloth, denotes the sadness of heart and low condition of such holy Apostolick men during this time.

V. 4. *Two Olive trees*, &c. See *Zachary*, chap. 4. 11. where by the two Olive trees upon the right side of the Candlestick, and the left is understood *Zorobabel* and *Jeshuah* those faithfull servants of God in the *Babylonish* captivity, and the time of the mournfull Witnesses is the very time of the Whore of *Babylon*.

V. 5. *Fire proceedeth out of their mouth*, &c. This allusion is to *Moses* and *Elijah*, who did really bring down fire

fire upon their enemies, but here it is to be understood Mystically of the fire of the Spirit: As it is said of the man in *Esdra* coming out of the Sea. And he shall destroy them without labour by the law which is like unto fire, *2 Esdr.* 13. 38. In which sense is to be understood their *killing* them that hurt them, *viz.* by the power of the Spirit in conviction and prayer. These are the Weapons of their Warfare.

V. 6. These have power to shut heaven that it rain not, &c. This is figuratively spoken by a prophetic *Metalepsis* or *Zoopxia* of the second kind, attributing that to their Activity, or it may be *Oral* denunciation, which is onely a consequence of their condition, they having no power to sway things in Church or state. See Dr. *H. M.* his Notes on the place. The *Rain* here *hindred* is the sound Apostolick doctrine and heavenly Influence thereof, the allusion is made to that of *Elias*, *1 Kin.* 17. or *Luk.* 4. 25. And so they are said to turn waters into bloud, because their Apostolick preaching of the Gospel of meekness and peace does not take place. And to smite the Earth with all plagues as often as they will, that is, as often as occasions offer themselves. For particular occasions answer in Analogy to particular Acts of Will in this prophetick *Zoopxia*. Or it may be understood of denouncing all manner of plagues as often as they will. See Dr. *H. M.* his exposition and Notes on the place.

V. 7. Shall be a finishing of their Testimony. (So it is to be read out of the Original) that is, as they shall be performing their witnessing to the truth, against all the Impostures and Idolatries of this spiritual *Agypt* (as the plagues intimate it to be) the Beast, either out of a Pit of the earth or depth of the Sea, the *two-horned* or *ten-horned* Beast shall oppose them and overcome them, as to the power of this World, and kill them. So that they shall be politically dead all of them, and some (as it happened to the *Waldenses* and *Albigenses* and others) be slain in a natural sense. No sooner shall they begin to perform their Office of witnessing to the truth, but they shall find themselves.

selves suppressed and destitute of power and so *Politically* dead, as their Resurrection is also political, as you shall hear anon.

V. 8. These Witnesses as to any political power or life being dead Carcasses (as it is said of the people of the Jews in a political sense, Shall these dry bones live?) shall be in being still, though in this political death, in the large Jurisdiction of that great City, which is Mystically called *Sodom* and *Aegypt*, and the City where our Lord was crucified, that is, *Jerusalem* that killeth the Prophets, that far extended idolatrous Church, that for their uncleanness upon their pretence of vowed Celibate is here called *Sodom*; *Aegypt* for the slavery they keep the people of God in, and the old *Jerusalem* for persecuting the Prophets the true Professours of the Apostolick Christianity.

V. 9. Shall see their dead bodies, &c. Thus devoid of all political Life and Power. *Three days and an half*, that is, for three times and an half, *Days*, signifying the same that *Time* in some Cases. But here it is said, three days and an half, for *Decorum* sake that in the out-side of the letter they may not seem to Prophecie, and be dead at the same time, nor lye too long unburied and unrevived. See Dr. H. M. his *Apology* at the end of his *Exposition of the visions of Daniel*. But the not suffering their dead bodies to be put in the Grave, implies that they are kept safe in view, though out of all power and so politically dead.

V. 10. They whose hearts and minds dwell upon earthly things, these will ever rejoyce when the two Witnesses are slain, and more jollily and freely congratulate one another, the Enjoyment of their Honours and Church-preferments shared amongst them, because these two Prophets tormented them, but could now doe so no more, they being quite out of place and power, and being ever defeated in their attempts to amend things.

V. 11. And after three days and an half, that is, After a time and times, and half a time now current. For that measure in *Daniel* is that *Authentick* intended measure (how-ever varied into 42 months, 1260 days, and three days and

and an half for other purposes) to measure the *Medial* visions by. See Dr. H. M. his *Arithmetica Apocalyptica*, and the *nine Queries* with the Notes in his *Paralipomena Prophetica*. But in that it is here said, *After three days and an half*, that plainly implies the rising of the Witnesses to be the *final* issue of the 42 months War against them and the Saints. But the Spirit of Life here entering into them, intimates they began to have some political power, favour and interest with the Great ones, and their standing on their feet, that they were countenanced and supported for the very profession sake, of the pure and Apostolick faith which they witnessed, which cast the Pagano-christians into great fear they suspecting what may be the issue thereof.

V. 12. *Great voice from heaven*, &c. A powerfull command from the political Heaven (in which political Suns, Moons, Stars, Kings, Princes and Governours shine) that the Apostolick Religion be established, and the Idolatrous persecutive papal Hierarchy be abolished, and the *Evangelici* be advanced to the highest degrees and dignities in Church and State. Of which their ascending up to Heaven in a cloud is an Emblem. And their enemies beheld them thus ascending, and you may be sure, with a malicious and envious eye.

V. 13. And at this very time there was a mighty change and commotion in affairs, and no less than the tenth part of the City of *Babylon* fell, that is, of the *Roman* polity or Hierarchy, and there were seven thousand names of men, that is, an huge Company of men depending on that Polity (that is, on the *seventh* head of the Beast) wholly slain in a *Political* sense, deprived of power and their Revenues. For this number is to be interpreted not *Arithmetically*, but *Symbolically*. And the rest of that party was affrighted and surprized, they sitting before as a Queen in the *Thyaterian* interval which thought she should find no sorrow.

V. 14. *The second woe is past*, that is, the Interval of the second Wo-trumpet here endeth, namely, in the Resurrection of the Witnesses or the late blessed reformation. And that ge-

neral Impenitence in this Western part of the Empire is now expired with this second Woe, so many parts thereof ceasing to worship *Demons*; and Idols of Gold and Silver, &c. And here likewise the *Thyatirian* interval expires, nor is the false Prophetess *Jezabel* any longer permitted to seduce the people to commit Fornication, and to eat things sacrificed to Idols; and that promise to the Church in *Thyatira* fulfilled, That he that overcometh should have power over the *Nations* or *Gentiles*, those that had trod down the *Outer Court* to the second month of the last *Hexameron*, or last *Semitsims* of the seven, which answer to the forty two months, wherein they are said to have trod it down. So that the residue of this Vision runs on into the *Sardian* succession of the Church, into the time of the seven Vials. See Dr. *H. M.* his *Apology* and the *Answer* to *S. E.* his remarks thereon, and thou wilt be assured of the truth here delivered. *The third woe cometh quickly*, that is, the third Wo-trumpet or seventh Trumpet, whose first thunder is charged with the seven last plagues. This Trumpet immediately succeeds the sixth, the *Visum* of the sixth being fulfilled in the rising of the Witnesses.

V. 15. Several Kingdoms and Principalities as pledges of the rest, being recovered here already by Christ out of the hands of the Tyrannical Antichrist by the late Reformation, the seventh Trumpet commenceth with great Acclamations of joy in heaven for the success, and with happy presages of the continuance of Christ's reign, that whatever Chastisements may come upon the Church of *Sardis* for her neglects or imperfections, yet this Kingdom of Christ which has begun, shall never fail, but he shall reign to the end of the World, through the *Sardian*, *Philadelphian* and *Laodicean* successions.

V. 16. These Princes in heaven are said thus to doe, betokening what those Princes and Potentates on earth, that were our noble *Reformers*, would doe, or how devoutly they would be affected for so blessed a Reformation. For they were in a manner Slaves to the Pope before. And so their Doxology here is more especially recorded.

V. 17. And

V. 17. *And hast reigned.* Hast given so glorious a Specimen of thy Power, and that thou rulest in the Kingdoms of men, and hast thus happily begun the reign of thy Christ, for the subduing utterly at last the Kingdom of Antichrist. The beginning of the *seventh Trumpet* is the beginning of the *Sardinian* succession, and of the *seven Vials*, and the Commencement of them all is with praises and Acclamations for this first auspicious Victory of Christ, over Antichrist or the papal Hierarchy. For the word *Sardin* signifies a *Song of Joy*. And *here* is the thanksgiving of the Elders, and at the beginning of the *Vials*, the Song of *Moses* and the Lamb. Now what follows in this Chapter, being after the seventh Trumpet begun to sound, must needs run into the time of the *Vials*, the Vision begun in the next Chapter plainly Commencing as high as the beginning of the Church, as is manifest at first sight, wherefore in the following verse.

V. 18. The *Nations* being said to be angry, denotes the anger and exulcerated rage of the *Gemiles*, which trod under foot the *Outer Court*, which so demerited them, that it made them impotently attempt such things that would render them execrable, odious, or despicable to all the World, this therefore glances at the *first Vial*. And whereas it is said *thy wrath* is come, and the time of the dead that they should be *Judged*, &c. this seems to allude to the *third Vial*. Thou art righteous O Lord, because thou hast *Judged* thus. For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink for they are worthy. See Dr. H. M. his exposition on the place.

V. 19. *And the Temple of God was opened*, that is, Stood open, not just then opened, but as early as the Doxology of the Elders, as in Chapter 15. Out of which the seven Angels having the seven last Plagues are seen to come. But there is nothing here taken notice of in this Temple, but that the Ark of the Testament was seen, which implies that at this time God will have an eye to his everlasting Covenant made with the Jews, which therefore

glances at the sixth Vial, which Interpreters usually understand of the calling of the Jews. And the Lightnings and Voices, and Thundrings, and an Earthquake and great Hail is plainly a description of the seventh Vial. So that this whole Vision in this Chapter begins with the first *Epocha* of the Church, and endeth with the seventh Vial or the first Thunder.

CHAP. XII.

ARG. *The first part of the second Vision of the Opened-book-prophecy (Synchronal to the first, but reaching to the end of chap. 14.) wherein a Woman, the Primitive Church, is represented cloathed with the Sun, and in pangs of childbearing (the pains of Persecution) in endeavouring to bring off the Roman Emperours to Christianity. Which done, she flies into the Wilderness. Michael and his Angels, that is, Christ with his Martyrs fight with the Dragon, the Roman Pagan persecutive Powers, and prevail. The Dragon cast out of Heaven persecutes the Woman while she is flying into the Wilderness. He is wroth and intends War against her seed.*

AND there appeared a great wonder in heaven, a woman cloathed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

1 And she being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.

4 And

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels:

8 And prevailed not, neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might flee into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood, after the woman; that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The NOTES.

V. 1. **T**His woman is the Primitive Apostolick Church before the Apostasie; cloathed with the Sun the pure light of the Gospel or Sun of Righteousness, and crowned with twelve Stars, as whose glory and crown it was to keep close to the doctrine and practice of the twelve Apostles, not yet either Judaizing or Paganizing, but keeping the Moon under her foot, the Pagan Idolatrous works of darkness, and the Judaical Rites and Superstitions ordered by the Moon, the Emperess of the Night.

V. 2. These sharp Throes signifie the cruel cutting Persecutions the Primitive Church was under, and the many Martyrdoms they did suffer before that promise of Christ was made good to them. Fear not little flock, for it is my Father's

Father's good pleasure to give you the Kingdom. That this is the true meaning of this Vision of the Woman, is manifest both from the Naturalness thereof, the consent of Interpreters, and the gross defect there would be in this *Opened-book-prophecy*; For unless this and the fight of *Michael* with the Dragon be understood of the Persecutions of the Primitive Church, there is nothing that prefigures them in this whole Prophecy, which is extremely absurd.

V. 3. The great red *Dragon*, bloody and cruel is the *Roman Pagan Empire*, the seven Heads betoken seven successive sorts of Government, but all Idolatrous Heads, as being Heads of the *Dragon*; revived again in the healed Beast, and all seven crowned, to shew they are *Men* or Magistrates, not *Hills*; but the ten Horns, that belong to the seventh Head, uncrowned, to shew that the Beast here was purely Pagan, and come no farther than to the sixth Head, the *Pagan Cæsars*.

V. 4. *And his tail, &c.* His Military Train or Armies had subdued in St. *John's* time the third part of the Kingdoms and Principalities of the then known World. *And the Dragon stood before the woman, &c.* The *Roman Pagan Emperours* and their Ministers, the Devil assisting, watched as close as they could, that the Church of Christ never should come to such power as to have an Emperour of their own Religion, and so the *Roman Empire* come into their hands, but as soon as any thing appeared tending that way, they endeavoured betimes to quash it and defeat it.

V. 5. *She brought forth a man-child, &c.* But notwithstanding all their envious and malicious watchfulness the woman brought forth a Man-child, a Mystical Christ or Christian People, that at last would make themselves Masters of the Empire, and rule the wicked Persecutive Pagans with such severity as they deserved. *And her child, &c.* He was advanced to the *Imperial Dignity*, called the Throne of God, as Magistrates are called *Elohim*, Gods, in Hebrew, because they are God's Vicegerents. This Prediction was plainly fulfilled when *Constantine* turned Christian.

V. 6. But

V. 6. But a little after this external prosperity of the pure Apostolick Church, and deliverance from the present Pagan Persecution, she was yet fain to take shelter in the Wilderness, the outward Catholick Church becoming little better in a short time. Which her speedy flight intimates, though that Wilderness-state came rather so swiftly upon her than she into it, but it is a Prophetick *Hypallage*. Yet however here she was more safe than under the Pagan red Dragon. And thus she was to continue 1260 days Prophetical, that is, years, or rather for a time, and times, and half a time, which is here signified by those days, to intimate that it is the pure Apostolick Church here meant by the Woman in the Wilderness, distinct from the gorgeous *Whore* in the Wilderness, chap. 17. See Dr. H. M. his Notes on the place.

V. 7. This War in Heaven betokens the like to come upon Earth, and this fight betwixt *Michael* and the *Dragon* implies the invisible Assistences and Oppositions of Angels good and bad, the one on the Primitive Christians side, the other on the Pagan Empire's side, during that strong Conflict betwixt the Church and the Pagans, their Persecutors in the *Ephesine* and *Smyranean* Succession, with which the *pangs* of the woman in travail does also synchronize, and cannot begin later than this fight without gross disorder and immethodicalness.

V. 8, 9. This Victory of *Michael* over the *Dragon* (that old Serpent, with whom Christ had no small combating long before, and called the Devil and Satan as a Reproacher and Opposer of the Kingdom of Christ in all places and ages, and who seduceth the whole World into false and Idolatrous worship) signifies the destruction of the Empire as *Draconick* and Idolatrous, and that none of that foul stamp should be in high places of the Empire, but such as were professed Christians.

V. 10. *The kingdom of our God, and the power of his Christ.* This is contemporary with the affairs of the sixth Seal, or rather with the close thereof, and the commencement of the *Pergamenian* Interval. *Accused them before God,*

God, &c. What the Devil is said to do concerning Job, accuse him before God, the Pagans are here understood to do before the Emperours and other Magistrates of the Empire, raising most wicked calumnies against the Christians, as *Thyestean Suppers*, Incests, Adulteries, Murthers, Conspiracies against the State, and what not.

V. 11. The Dragon was overcome through the Merits of Christ crucified on the Cross, and by the constancy of adherence, in the Martyrs, to the truth of the Gospel, they loving not their lives unto death. This Verse makes it plain that this battel is understood of the courage and sufferings of the Primitive Martyrs under the Pagan Powers, and that it was fought here on Earth, whatever was done in Heaven.

V. 12. *Rejoice ye heavens*, &c. Rejoice ye Angels and holy Martyrs, and ye also in the Political Heaven, in high places and offices under the Christian Emperours. But wo to the lower multitude. For the Devil enraged with his downfall, will stickle to do as much mischief amongst them as he may in behalf of his *pure Paganism*, which was now, he saw, likely to continue but a short time. Wherefore he will find out some fetch to strengthen the common people in their Paganism, and dissettles others in their Christian profession. See verse 15.

V. 13. When the Dragon was reduced to such a low base condition, an envious, revengefull; persecuting temper rose in him against the woman, the true Apostolick Church.

V. 14. The two wings of a great Eagle is the then *Roman Christian Empire* (of which an Eagle is the Symbol) divided into *Eastern* and *Western*, and so possessed of these two wings she is said to fly into the Wilderness, by a Prophetick *Hypallage*, because the Wilderness condition of the Church would come shortly upon her. In which she was safe from the red Pagan persecutive Dragon, and was there to continue for a time, and times, and half a time, or seven Semitimes, which are the measure intended for the *Medial Visions*. See *Arithmetica Apocalyp.* Query. 1.

V. 15. But before the commencement of this Time the Serpent, as attempting to overwhelm her before she could reach the appointed place, spews out of his mouth the water of Heresie and Contention, that fore Division of the Church by reason of that Heresie of *Arianism*, hoping that the Church that stood out the hottest Persecutions with invincible valour against the red Dragon, may now perish by the overspreading of Heresie and intestine Division, this furious Controversie hardening the hearts of the unconverted people, and staggering the Converted in their faith and profession.

V. 16. *The earth helped the woman*, &c. namely, *Daniel's* Clayish Earth, the Ecclesiasticks gathered into Oecumenical Councils; as that first Council at *Nice*, and other Orthodox Councils opening their mouths, and declaring against *Arianism*, by their Authority settled the minds of the people, and at last quite dried up this flood of Heresie and Contention, as a Torrent is dried up by the chinks and gapings of the dry Earth. Haply also there may be an Allusion to [Oecumenical] which implies Earth in it. See Dr. H. M. his *Exposition* on the place.

V. 17. *And the Dragon was wroth*, &c. The former wicked project failing, the wrath of the Dragon was again incensed against the Woman crowned with twelve Stars and the Moon under her feet, the pure Apostolick Church; and he went to make war with the remnant of her seed, those namely which she was to bring forth while she abides in the Wilderness, which will approve themselves her genuine off-spring by keeping the Commandments of God, who forbids us making of any graven Image, to bow down to it or worship it, and enjoins us to worship, serve and pray to himself alone. *And have the Testimony of Jesus*. For the Testimony of Jesus is the Spirit of Prophecy; in which sense the two Witnesses are said to Prophesie as well as to Witness. The Testimony therefore of Jesus is to witness to the Gospel of our Lord Jesus Christ, through an assurance of the truth thereof from the Spirit of God, the Spirit of Life in the new Birth.
From

CHAP. XII. REVELATION. 283

From which living Principle they are firmly enabled to witness against the wicked Inventions of an Apostatized Church, and do loath them and detest them. For they are not dead vessels that will receive wholesome liquour and poison alike, but the living Creation of God; and therefore have an Antipathy against all the works of the Devil, gross Superstition, Imposture, Idolatry, Cruelty, lying Impossibilities instead of true Miracles or Mysteries, and what other Inventions of the old Serpent that seduceth the whole World. Against such Witnesses therefore you may be sure this Dragon will make War, who in this Chapter is described under one single Figure of a red Dragon, the *Roman* Pagan Emperours being *Pontifices Maximi* as well as *Cæsars*; but in the following Chapter, this Draconical Power is divided into two, as if there were *Imperium in Imperio*, the *Papal* or *Sacerdotal* Hierarchy distinct from the *Cæsarean* Majesty or *Secular* Powers.

C H A P. XIII.

A R G. *The second Part of the second Vision of the Opened-book-prophecy. A Beast (the Roman Empire grown Idolatrous again) riseth out of the Sea with seven Heads and ten Horns. His forty two months prevailing War against the Saints. Another Beast with two Horns (the Idolatrizing Hierarchy) cometh up out of the Earth, viz. out of Daniel's Clay, and causeth an Image to be made of the former Beast (of the Dragon or Pagan Idolatrous Roman Empire) by re-introducing Pagan-like Superstitions and Idolatries. He puts life into this Image, whereby men are forced both to worship the said Image, and to receive the mark of the two-horned Beast, unless they will forfeit the privilege of trade and traffick for a livelihood. The Name and Number of the Beast importing the Roman Hierarchy.*

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth, and he had two horns like a Lamb, and he spake as a Dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image

to

to the beast which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads :

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast : for it is the number of a man ; and his number is six hundred threescore and six.

The NOTES.

V. 1. **A**ND *I stood*, &c. The vulgar *Latine* has it (which Mr. Mede, *Cornelius à Lapide*, *Alcazar* and the generality of Interpreters follow) *And he stood*, that is, the *Dragon* stood on the Sand of the Sea expecting the Appearance of the Beast of his own Raising. For the old Serpent was at the bottom in all the doings that turned the Christian *Roman* Empire into a Beast again, which is here described. Whose seven Heads and ten Horns shew him to be the *Roman* Empire ; but the *Crowns* on his Horns, to be that Empire *actually* divided into ten Kingdoms. Which was a doing as the Empire was again relapsing into a new kind of Paganism, and the name of *Blasphemy* on all its Heads shews that even in this *last* or *seventh* Head with ten Horns crowned, it was more or less Idolatrous (for so *Blasphemy* here signifies) and therefore a Beast.

V. 2. And

V. 2. And this Beast is likened to a Leopard, the *Greek* Kingdom for its being divided into many, to a Bear the *Persian* Kingdom, because this was governed much by the Counsels of their Clergy as the *Persian* by their *Magi*, to a Lion the *Babylonian* Kingdom, for its condemning men to fire and fagot, as the King of *Babylon* to the fiery furnace, for not submitting to Idolatry. And whereas the Dragon is said to give his power, the word *Power* from the Original, is as much as *Forces* or *Armies*, his evil Angels or wicked Spirits, and their Weapons and Artillery, the external pomp of Images or Idols, and such gross furniture of their worship, whereby they overcome and captivate the feeble Phancies of the people. And lastly, his giving him his Seat or Throne, and great Authority implies onely, that this *Paganochristian Imperial* Power, is the genuine Successour, as *Idolatrous*, to the Imperial Power *Pagan*.

V. 3. *Wounded to death*, namely, in the fight of the *Dragon* with *Michael* and the Holy *Martyrs*, who were Conquerours at last, and converted *Constantine* and the *Roman* *Pagan* Empire, to Christianity. But in this succession of time, under which the *Roman* Empire is here represented to *John*, it is recovered again into its former idolatrous condition, and the deadly wound was healed by the introducing a kind of *Paganochristianism*. And all the World were mightily taken with the thus healed Beast, he both gratifying them with his outward specious shew of *Christianity* that seemed so contrary to the *Dragon*, and also having the assistance of the *Dragon*, viz. the *Dragon-like* idolatries, and carnal Sense-striking Rites of worship, and the tricks and delusions of his wicked Spirits at their Images and Altars to deceive the people.

V. 4. *Which gave power to the Beast*. The repetition here is *Elliptical*, as is frequent in the *Apocalypse*. But the Sense is, they worshipped the *Dragon* which had given him his *Armies*, his *Throne* and great Authority, as if he had surrendred these to him as his genuine Successour, and they are said to worship *Him* in worshipping the *Beast* (who

(who was as well *Draconick* as Christian) so far as they gave obedience to the revived *Paganical* and idolatrous Rites of the *Dragon*, whose Fiends or Goblins might please themselves to receive that worship at their Altars or Images, that they had by their juggling tricks and false Miracles re-introduced into the Church, and fear amongst themselves at the Imposture, that they made the Church in so gross a Sense become the worshippers of *Devils* as it is said in the sixth Trumpet. See Dr. Brevint, his *Samuel and Saul at Endor*. Who is able to make War, &c. Things are so well settled this Paganochristian way, and so accommodately to all mens likings, that neither Jew nor Pagan can be able to dislettle the Peace of the Empire in this point.

V. 5. Farthermore this Beast spake great and enormous Blasphemies, made decrees for Idolatries of several sorts. For *Blasphemy* in Scripture often signifies Idolatry, and he was to continue or make War *prosperously* for forty two months, that is for a time or times, and half a time expressed here by forty two months, as the *Gentiles* treading under foot the *Outer Court*, is to Characterize them as Children of the *Night*, of which the *Moon* is Governess.

V. 6. *Against God, to blaspheme his Name*. By giving his incommunicable Name to Idols or Images, or *Name* may signifie *Person*, and so his Person is blasphemed by *Idolatry* in worshipping any other Person besides God or Christ. *And his Tabernacle*, viz. The body of Christ, which is the living Tabernacle of God, the gross abuses put upon it upon the account of *Transubstantiation* is obvious for every one to note. See Dr. H. M. on the place. *And them that dwell in Heaven*, i. e. Saints and Angels, whom they do reproach in that they set up Idols, by the instigation of evil Spirits, and do call these Idols by the names of the Saints or Angels, and impute the tricks playd at their Altars or Images in behalf of Idolatry, to the *Saints*, when they are the delusions of these *Goblins* or *Devils*. Besides it is a gross reproach to the Saints and Angels, to suppose they will accept of *Religious* worship, and so prove *Rebels* to God.

V. 7. To

V. 7. *To make war with the Saints, &c.* To oppose them and subdue them, and keep them under all along, that they shall have no sway in the Empire to hinder or redress Corruptions, as it was said before of the mournfull Witnesses, that they were *Politically* dead all the three times and an half in a manner. But in some part of this time the War and slaughter or killing is not Mystical but Proper. For by the War against the *Waldenses* and *Albigenses* in France, were killed ten hundred thousand. By the Inquisition within thirty years an hundred and fifty thousand. And *Sanders* the Jesuite reports an infinite number of *Lollards* and *Sacramentarians* through Europe, burnt with fire and fagot; but excuses the matter as not done by the Pope and Bishops, but the secular Magistrate, that is, *Jezebel* excites, but *Ahab* the secular Power commands to be executed her bloody Suggestions against *Naboth*, those that have the Witnesses of Jesus the Spirit of Prophecy, as is elsewhere explained. *And power was given him, &c.* namely, that he might persecute and force men to Idolatrous worship in all the parts of the Empire.

V. 8. And all whose minds are fixed on earthly things, shall obey his idolatrous Edicts and Commands, namely, such as are not of the number of the *called* and *chosen* as they are termed, chap. 17. Nor of those that are *redeemed from the Earth*, as they are described, chap. 14. For those will ever stand out till they get the Victory over the Beast.

V. 9. For this was a remarkable intimation and worth the observing, as also that which follows in the next verse, of a Parabolical construction.

V. 10. That power which in the forty two months War of the Beast *domineers* so, and forces men to their Idolatrous worship, shall at last be led captive into the Truth, and they that kill now with the sword of *Persecution*, shall be slain with the sword of the Spirit, which is the Word of God, answerable to the Witnesses, slaying their enemies by the fire that comes out of their mouth. Which victory was obtained in the resurrection of the Witnesses, and partial fall of *Babylon*, from about the middle of the second month,

to the middle of the fifth of the last *Hexameron* or *Semitime*, viz. in the late blessed Reformation begun by *Luther*. This was the promise, and the patience, and Faith of the Saints were exercised in expecting when God would make good his word.

V. 11. *Coming out of the Earth*. Out of *Daniel's* clayish Earth, as it signifies chap. 12. v. 16. where *Occumenical* Councils are glanced at, which though laudable in themselves, yet the two horned Beast grew out of them, by the abuse of that power of determining Controversies of Religion, when once they had got the Custome not to mind what was true and Christian, but what was for interest of Holy Church, though never so worldly and secular. Out of this grew the greatness of the *two horned* Beast, whose *two horns*, allude either to the pretence of their power from the Lamb Christ of *binding* and *loosing*, or to the Bishops *two horned Miser*, or to the two chief Summits of the Sacerdotal Hierarchy universal, *Eastern* and *Western*, the *two Patriarchates* of *Constantinople* and *Rome*. And in that he is said to *speak* like a *Dragon*, it denotes his making decrees for Idolatrous practices, and for the persecuting of such as would not submit to them. This was the voice of the old *Dragon*.

V. 12. *All the power of the first Beast*, viz. His whole power he hath in Religion. For the power of approving things in Religion, and passing it into a Law, is in the *secular* supreme Magistrate, not in the Clergy. But this *Sacerdotal* Hierarchy claimed *all* this Power, and exercised it accordingly in the behalf of the *former* Beast, as he succeeded the *Dragon* in his *Dragon-like* power and Properties. And under pretence of this power in matters of Religion, he maketh men to worship the *first* Beast the *Dragon himself* (as appears from chap. 12. 3.) *recovered* healed or revived. But by what art this was done, follows in the next verse.

V. 13. *He doth great Wonders*, &c. As if he were another *Elias* to fetch down fire from heaven. But this is not literally, but Mystically to be understood, viz. of

of the *thundering* Excommunications of the *Sacerdotal* Hierarchy, whereby those that did not obey the voice of this Beast, though it was the voice of the *Dragon* appointing idolatrous worship, were rent off from the Church and made obnoxious to *eternal Fire*. See Dr. H. M. his Notes on the place, what is a greater wonder-working Power than this? And yet this great wonder this two horned Beast does in the sight of men, that is, they are such fools as to believe he does it. And Gregory the seventh, when he had excommunicated the Emperour Henry the fourth, said he was *Fulmine afflatus*, Thunder-struck by him. These things I confess, are rather a shew of Miracles than Miracles, but Antichrist was to come with *lying* and *feigned* Miracles. And if there might be any thing extraordinary, it is imputable to the forces of the *Dragon*, the evil Spirits that were bequeathed by the *Dragon*, to the Apostatizing Empire, and the two horned Beast claiming and accepting the power of ordering the Empire in matters of Religion they naturally fell to his share.

V. 14. But whether by these shews of Miracles, or real odd things done by the forces of the *Dragon*, the *two horned* Beast so deceives the World thereby, that he persuades them to make an image to the Beast that had the wound by the Sword (namely, in the fight with Michael and the Martyrs, who overcame this Beast, viz. the *Dragon* and his *pure* Paganism) and by this means he lived or revived again, i. e. The old *Dragon* or Pagan superstition and idolatry was very lively re-introduced in this Image the *two horned* Beast made by making the Empire thus idolatrous.

V. 15. And this Image was no Spiritless Image, sluggish and harmless like an inanimate Statue. For the *two-horned* Beast had a way to transfuse spirit and life into it, and make it speak and command that as many as would not worship, that is, obey the Image of the Beast, namely, *himself*, the *secular* Idolatrous power of the Empire, should be killed. Which power of so commanding to kill, which is the Spirit of the Image of the Beast is derived from the *two-horned*

Beast or *Sacerdotal* Hierarchy, the *Image* of the *Beast* having no power to kill any one for matters of Religion, but whom the *Sacerdotal* power has declared Heretick. Then is he delivered up to the *secular* Power, or *ten horned* Beast. For the two-horned Beast (as they Hypocritically excuse themselves) kills none himself, but delivers up to the secular Magistrate, according to this very Prophecy.

V. 16. And this *Image* of the *Beast* causes all sorts and degrees of men, to receive a mark as Souldiers or Servants do of their General or Master, that is, they must make open profession to whom they belong.

V. 17. No man not marked with the name of the *two-horned* Beast (for Antichrist will have his marked Souldiers as well as Christ has his) or the number of his Name, that has not either his name in *Letters* or in *Figures*, containing the number which the Letters of his name make according to their numeral value, that is, he that professeth not himself of the Faith of this *Sacerdotal* Hierarchy, signified by this two-horned Beast, may neither buy nor sell, but they are excommunicated for Hereticks, with whom by the very Sentence of their Synods, there is to be no Negotiation. But now *who* this *two-horned* Beast more particularly is, is hinted *Ænigmatically* in the following verse.

V. 16. Here is a dark Riddle, let him that has skill that way, number the number of the Beast. For it is not so strange a number, but that it may be numbred by the *Art* of *Man*, and his number is 666. which is to be numbred no otherwise than by the extraction of the square Root, which is 25. Which is marvellously applicable to the City and Church of *Rome*, as 12 the Root of 144. to the New *Jerusalem*. See Dr. H. M. his *Mystery of Godliness*, lib. 5. chap. 16. sect. 8. And that you may be sure this *Sacerdotal* Hierarchy of *Rome* is more specially aimed at in this Vision, take another easie Sense of it [It is the number of a man] that is, of a Man's name. For above there is mention of the number of his Name: And his

his name will prove *Latinos* (*Latinos*.) For those Letters in their numeral value make just, 666. which is a Cabbalistical device, and by the *Cabbalist*; called *Gematria*. From whence we see that the pinch of this Prophetick Vision at last lights more particularly on the Pope of Rome and his Clergy. Whose Bishops in Subscriptions at Councils are styled, the *Latine* Fathers. See Dr. *H. M.* on the place.

C H A P. XIV.

A R G. *The third Part of the second Vision of the Opened-book-prophecy. A description of the hundred forty four thousand sealed ones on Mount Sion with the Lamb, which are the first-fruits to God and the Lamb, and the Souldiers against whom the prevailing War of the Beast was for forty two months. An Angel Preaches the Everlasting Gospel, and warns the Idolatrous Empire of the judgments of God against the Paganochristian Idolatry introduced into the Church. Another Angel brings the joyfull News of the partial fall of Babylon, which must needs be accompanied with the Rising of the Witnesses. Several glances at the Affairs of the seven Vials (that work the final destruction of Babylon, and are comprized within the first Thunder of the seventh Trumpet) set out by the voice of a third Angel; By a voice from Heaven touching a fresh good success of the death of the Martyrs; By the Harvest, and lastly, by the Vintage or Winepress troden without the City, the blood reaching up to the Horse-Bridles.*

AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder:

der : and I heard the voice of harpers harping with their harps :

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders : and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women ; for they are virgins : these are they which follow the Lamb whithersoever he goeth : these were redeemed from among men, being the first-fruits unto God, and to the Lamb.

5 And in their mouth was found no guile : for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come : and worship him that made heaven and earth, and the sea and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city ; because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with

with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb :

11 And the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and who-soever receiveth the mark of his name.

12 Here is the patience of the saints : here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which dye in the Lord, from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud one sate like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sate on the cloud, Thrust in thy sickle and reap : for the time is come for thee to reap ; for the harvest of the earth is ripe.

16 And he that sate on the cloud, thrust in his sickle on the earth ; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire ; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe.

19 And

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was troden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

The NOTES.

V. 1. **T**HE Lamb here on Mount *Sion* is Christ against Antichrist, and the Company with him having his Fathers Name written in their foreheads are the *marked Souldiers* of the *Lamb*, answering to the *Souldiers* of the *Beast*, employ'd in the forty two months war against them, in the foregoing Chapter. Instead of receiving the *mark* of the *two-horned Beast* in their right hand, or on their foreheads, they have the *Name of God the Father* and his *Son* marked on their *foreheads*, that you may see whose *Souldiers* they are, and in that they are said to be 144 Regiments or *Chiliads*, it denotes that they are pure Apostolick Christians, the Square Root of 144 being 12. This Root 12 therefore denotes the Apostolick Church as the Root 25 the Church apostatizing.

V. 2. This is the description of the Angelical Musick in Heaven, where multitudes of Angels praise God and the Lamb, the voice of many Waters and Thunder being Symbols of a multitude speaking or singing together.

V. 3. This Song of the Angelical Quire is the joy that ariseth from the New Nature, or the *Divine Nature* added to the *Animal Nature*, and is the same in Men and Angels, I mean *Regenerate Men*, who thereby are made partakers of the *Divine Nature* as well as the Angels. None could learn this Song, or know what belongs to the Joys of the New Birth or Divine Life raised in us, that state of Righteousness, and Peace, and Joy in the Holy Ghost, but the 144000 redeemed

redeemed from the Earth, that is, from the earthly Sense and Wisdom that favours onely the things of this World, and of the flesh.

V. 4. These are they that have so holy and chaste a sense in the duties of divine worship, that they abhor from every thing that has any shew of violating that Loyalty and Fidelity they owe to God or Christ, to whom alone they are betrothed, and therefore they have nothing to doe with the Daughters of *Babylon* that famous Strumpet, the Mother of Harlots and Abominations of the earth. But they follow the Lamb, are led by his word and spirit, not by a blind implicit Faith in a Church, not onely fallible, but fallacious and deceitfull, most of their Corruptions both in doctrine and worship, being upheld for their own worldly Interest. But these were redeemed from the Rabble of the deluded, being the first fruits after the Apostasie begun of Apostolick Christians, and but an handful in comparison of those multitudes, that will appear after the first dissolution of the Papal Tyranny.

V. 5. In these there was no Hypocrisie or dissembling, but they professed the truth from their hearts and concealed it not, and though at the Tribunal of *Antichrist*, they are condemned for *Heresicks*, and deemed men not worthy to live or dye an ordinary death, yet before the Throne of God, and in his Judgment they are *holy* and *upright* men.

V. 6. I saw another Angel, distinct from this Quire of Angels, flying in the midst of Heaven, that he might be seen and heard of all the Christian world, as well the *Western* as *Eastern* Empire, reminding them of the everlasting righteousness, Law or Religion, that Christ according to *Daniel* was to bring in, which is the pure Apostolick doctrine, unfophisticated with the Superstitions and Idolatries of either *Greek* or *Roman* Church, which Hay and Stubble is to be burnt up, but that Apostolick Gospel to be *eternal*, never to fail but to spread over all.

V. 7. *Fear God*, &c. None but God the Father and the Son with the Spirit, who created all things, is to be worshipped. *The Gods that have not made the Heavens and*

the Earth, they shall perish from the Earth, and from under Heaven, as the Prophet *Jeremy* foretells. This is a plain declaration against giving any Religious worship to any but God alone, and a Commination or threatening ill success, and heavy Judgement to all Saint-worshippers and Image-worshippers, or whatever other idolaters in the *Greek* or *Roman* Church. The voice of this Angel (which is the voice of holy Men, presaging and declaring the Judgments of God against the idolatrous and bloody Empire) may commence as high as the first Wo-trumpet, and might be loudest upon the taking of *Constantinople*, and the subduing the whole *Eastern* Empire to the *Turk*, Which manifested that the hour of God's judgment was come upon the Idolaters indeed, though the *Western* Church would take no notice thereof, nor repented of the works of their hands, &c. chap. 9. 20. And therefore if we hear news of the hand of God upon the western Church also, I mean upon the idolatrous Hierarchy thereof (which is more particularly styled *Babylon*) by the next Angel, we need not be much surprized.

V. 8. This considerable, though but partial fall of *Babylon*, the great City, or Hierarchical Polity, which is the issue of the forty two months War of the Beast, &c. relates to the Reformation begun by *Luther*, when so many Kingdoms, Principalities and Provinces fell off from the Church of *Rome*, and was a pledge of her farther Ruine. And this was because she had made all Nations, the *Eastern* as well as the *Western* Church (as may be observed in the Popes activity at the second *Nicene* Council, and his excommunicating the *Iconoclast* Emperours) drink of the Philtre she had mingled for them, the Love-poison, or Love-potion of her Fornication, by which is plainly understood *Idolatry*, And here ends the *Thyrsian* interval.

V. 9, 10, 11. And the third Angel, &c. The foregoing Angel being the Messenger of the fall of *Babylon*, and consequently of the rising of the Witnesses, what follows belongs to the times of the Vials in the *Sar-*
dian

dian interval. And therefore this third Angel more particularly relates to the effusion of the fourth Vial in the Mystical sense, whereby is most fully evidenced the damnable condition of them, that yield obedience to the Beast and his Image (the spiritual and secular power, in such things as are idolatrous, and are the very strokes and Lineaments of the Image of the Beast) and who make profession of, or promote and Countenance the Romish idolatrous Religion, they shall drink of the Cup of bitterness and Malediction from the Lord, and be condemned to those infernal and eternal flames. This is the condition (as the Mystical sense of the fourth Vial also imports) of them, who under the voice of this third Angel, shall persist in the gross Idolatries and other foul corruptions of the Church of *Rome*. *And they have no rest, &c.* Truth against the Church of *Rome* will be then so clear, that no man that has any Conscience can be of that profession, but it will lye exceeding unevenly in his mind, and put him in a restless and unsatisfied condition, it appearing so manifestly against all Sense, Reason, Honesty, Loyalty, and against all those sound and sacred Principles that God hath implanted in the nature of man, wherefore in those days no honest hearted Christian will indure to submit to the Church of *Rome*. From whence is what follows in the next verse.

V. 12. Here is the Patience of the Saints. This is the time, *viz.* under the voice of this third Angel, or under the fourth Vial, in the Mystical sense thereof, wherein the Patience of the Saints will be tryed, the carnal power of the Enemy, endeavouring to force them against so great light (at which that power is the more enraged) to submit to their Idolatrous and Antichristian Doctrines, and Practices by cruel Persecutions. *Here are they that keep the Commandments, &c.* Here are they that keep to the pure Faith and Doctrine of Christ and his Apostles. And surely God will in due time give to the sufferings of such holy and sincere Souls suitable Success, as is intimated in the following verse.

Qq 2

V. 13. That

V. 13. *That dye in the Lord, &c.* That have dyed as Martyrs in witness to his truth, against the abominable corruptions of that idolatrous Church. From henceforth are they blessed, that is, from this time of the *Sardian* interval which falls in with the *fifth Vial*, under which the Kingdom of the Beast shall be full of darkness, and the Scales turned considerably, and nearer approaches made toward the *Philadelphian* state, which commenceth with the *reign* of the *Spirit*, as the *Cabbalists* call it, and therefore it follows, *Yea saith the Spirit*. The Spirit that is to bring on those days, sets his Seal thereto, that not onely those Martyrs shall rest from their labours, but that their works shall follow them, that is, the good effect or success of their works and labour here, which are the *hoped Consequences* thereof, viz. The overthrow of that Salvage and barbarous Tyranny of a bloody idolatrous Church, and the farther advancement of Christ's Kingdom.

V. 14. This is Christ that Son of man in *Daniel*, who is said to come with the clouds of Heaven, as if they were his Chariot, and Dominion and Glory and a Kingdom, as here a Crown, is said to be given unto him; And that he himself here appears with his Sickle in his hand to reap, is very agreeable to what was intimated before of the *reign* of the *Spirit*, and the approach thereof: For what he is said to doe by himself, is by the Ministry of his Spirit in Counterdistinction to humane and carnal means.

V. 15. This other Angel represents the holy Church, and her earnest and sincere devotion for the enlargement of the Kingdom of Christ, as Mr. Mede has noted, and is more expressly signified by his crying a loud to the Angel, sitting on the cloud to thrust in his Sickle, because the harvest of the Earth is ripe; like that of our blessed Saviour himself. *Lift up your eyes and look on the fields, for they are white already to the harvest.*

V. 16. *And the Earth was reaped, viz.* That Crop that belonged to that season, which is about the *sixth Vial*, which Synchronizeth with the *Lambs Bride*. And therefore by this Harvest in all likelihood the gathering of the Jews to the Faith

Faith of Christ is prefigured, which will prove a farther enlargement of his Kingdom; these Kings of the East, as they are called in the sixth Vial, being adjoined thereto. But the most Universal Conquest of all follows in the next Representation, which synchronizeth with the seventh Vial.

V. 17. *Which is in Heaven, &c.* This Angel being to be Vintager, there is mention made of *Heaven* to intimate his *Heavenly* Mission, that he is sent from God, and immediately assisted by his Spirit. The appearance of which *reign* of the Spirit will be eminent under this seventh Vial which synchronizeth with the Vision of the Rider of the white Horse with a sharp sword coming out of his mouth, as this Angel is said to have a sharp sickle, which fitly answers to the sharp sword. Both of them signify the cutting *Convictiveness* of the Word and Spirit in the powerfull Ministers of Christ in those days.

V. 18. *Came out from the Altar, &c.* The Altar as elsewhere, in the Apocalypse, is a Symbol of the sacrifice of Martyrdom. And here is mention of fire, because that kind of Martyrdom was so frequently inflicted by that murderous Church of *Rome*. And this Angel's crying out to the other to thrust in his sharp sickle, is for vengeance against this Den of cruel Murderers and Idolaters, by the Conversion of such a multitude as would be sure to overrun them and overpower them. For the grapes are fully ripe, says he, that is, some are in a full ripeness and readiness for *Conversion*, and others by reason of their heinous sinfulness and obstinacy are fully ripe for *utter destruction*.

V. 19. *Into the great Wine-press of the wrath of God.* Men were pressed in conscience upon the sharp Convictions by the powerfull Ministers of Christ, with sorrow for their sins, and the wrath of God against themselves was kindled in them: As the Apostle writes to the *Corinthians* concerning the like Conviction. What carefulness it wrought in you, what indignation, what vehement desire, what revenge. Here Christ that is said to tread the Wine-press of God's wrath alone, treads and squeezeth out the corrupt blood of *Edom*. And in the Vision which is parallel

lel to this, *chap. 19.* his Vesture is said to be dipt in blood, and that he treadeth the Wine-press of the fierceness of the wrath of Almighty God. Which plainly shews that these two Visions tend to one and the same thing.

V. 20. *Troden without the City*, i. e. This powerfull Conviction neither begun in, nor reached to the City of *Babylon* the Roman Hierarchy or Polity (for wood and stone is not here meant, but a Polity or Society of men) as is observable in the seventh Vial, that though the Cities of the Nations fell by those powerfull Boanergeses, yet this *Babylon* the great, though Hail-stones of a Talent weight fell upon them, were not converted nor convinced in their conscience, but blasphemed God, because of the plague of the Hail, it was so exceeding great. And in the Vision of the Rider of the white Horse, *chap. 19.* the false Prophet with the Beast were taken alive and their power abolished, but it was the rest only that were slain with the sword that proceeded out of the mouth of him that sate on the white Horse. See Dr. *H. M.* on the place. The blood coming out of the Wine-press, even to the Horse-Bridles, this again shews plainly that the Vision of the Rider of the white Horse and his Company, and this of the Wine-press is all one, and that there the garment of that Rider was seen dipt in blood. And there being so deep a Lake of blood, of such an extent as of sixteen Hecatontads or Centuries of furlongs equal to two hundred miles; that also assures us, that this slaughter is not literally, nor the Number numerically, but symbolically to be understood, the Root of sixteen being four, a Symbol of Universality with the Pythagoreans and Cabbalists. Wherefore this signifies a vast, large, and, as it were, universal Victory of the Gospel, in the battel of that great Day of God Almighty, to which the Kings of the Earth and of the whole World are gathered, and the defeat is proportionable. For upon this defeat all the Kingdoms of the World will become the Kingdoms of God and of his Christ. See Dr. *H. M.* on the place, and his Notes, and his *Paralipomena Prophetica*, chap. 48. and the Answer to *S. E.* his Remarks.

CHAP. XV.

ARG. *The first Part of the Vision of the seven Vial-Angels, which precedes the pouring forth of the seven Vials under the seventh Trumpet, whereby the Beast and Babylon are wholly destroy'd. A more ample Doxology for the Partial fall of Babylon and Rising of the Witnesses. After this Doxology the seven Angels coming out of the Temple, one of the four Beasts giveth them seven golden Vials. The more disturbed and clouded State of the Church during the pouring out of the Vials.*

AND I saw another sign in heaven, great and marvellous, seven angels, having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou onely art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And

6 And the seven angels came out of the temple, having the seven plagues, cloathed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

The NOTES.

THE two foregoing Visions of this *Opened-book-prophecy* reached from the beginning of the Church to the end of the last Vial, comprizing the *Ephesine*, *Smyranean*, *Pergamenian*, *Thyatirian*, *Sardian*, and part of the *Philadelphian* Interval. This Vision therefore beginning later, according to right method is set after the two former, it commencing but with the *Sardian* Interval.

V. 1. *The seven last plagues.* Which therefore in all reason are to be in the *last Wo-Trumpet*, and the second *Wo-Trumpet* was past at the Rising of the Witnesses. And therefore the effusion of the Vials must be after the Rising of the Witnesses. *It filled up the wrath of God*, Namely against the Beast or *Roman* Hierarchy, which was punished considerably at the Rising of the Witnesses, the Reformation begun by *Luther*; but before these Vials be over, in the cup which she has filled, it will be filled to her double.

V. 2. *A Sea of glass mingled with fire.* This alludes to the Red Sea, congealed as it were into two Walls of Glass or Ice, on which the Angel in a Pillar of fire going before the *Israelites* shined also, and the fulvidness of the Sand of the

the Sea made the mixture more like fire. *Had gotten the victory over the Beast, &c.* In the two foregoing *Synchroneal* Visions there is mention of a forty two months *War* betwixt the Saints or Witnesses, and the Beast, and no victorious Issue signified thereof, but that of the partial fall of *Babylon* and the then Rising of the Witnesses. Who then can be those here, that have got the victory over the Beast but those Saints or Witnesses that bore the brunt of the 42 months, or the three times and an halfs War in the foregoing Visions, and are said here to have got free from the Beast and his Image, both the *Sacerdotal* and *Secular* Idolatrous power, that they could be no longer persecuted by them for not submitting to their Pagan-like Abominations, nor be forced to swear into the forms of that false Church by a slavish implicit faith, nor profess themselves *Latine* or *Roman* Catholicks (the Name of the Beast) but free Apostolick Christians. *Stand on the Sea of Glass.* On the shore of that Sea that was converted into Glass or Ice, when they passed through it as newly escaped the Persecution of that *Roman Pharaoh*. Who was overthrown Horie and Man in the *Red Sea*, that is, by the Protestants Profession, that they were onely justified by the blood of Christ and the sanctification of his *Spirit*, which is resembled to fire.

V. 3, 4. *And they sing the Song of Moses, &c.* They sing the Song of the Lamb, of which the Song of *Moses* was but a Type, but the Occasions so like one another, that the Song may indifferently serve both. But in the mean time it is plain here, that *Rome* is that Spiritual *Egypt* wherein the Witnesses were slain, and the Bishop of *Rome* the *Pharaoh* thereof; And that this Song of *Moses* and the Lamb answers to the Doxology of the Elders upon the Rising of the Witnesses, chap. 11. and the joyfull News of the fall of *Babylon*, chap. 14. 8. and that as it is manifest here that the full effusion of the Vials follows this Song of the Lamb, so a more imperfect glancing at them follows the said Doxology of the Elders, and the joyfull News of the fall of *Babylon*. *Shall come and worship before thee.* This

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implies, that this first Victory is but the first fruits of that enlargement God intends for the Kingdom of his Son, and that therefore it is the Victory of the above-said Witnesses.

V. 5. *And after that I looked, Namely, After this Triumphal Song of the Harpers that had got the Victory over the Beast, &c.* For it is absurd to conceive a Triumphal Song before the Victory, or this Victory to be of the Primitive Christians over the Pagans, because of the Image of the Beast, and his Mark, and the Number of his Name. But it must be an *external visible* Victory of the Protestants over the Pagano-christians, as that passage of the Song implies. For thy judgments are manifest. *The Temple of the Tabernacle of the Testimony in Heaven was opened*, namely, After this Song of *Moses* and the Lamb *John* saw it stand open, as it in all likelihood stood open after the Doxology of the Elders, *chap. 11.* though mention of its standing open is not made till the Ark of the Covenant is said to be seen there.

V. 6. They are clothed in Priestly attire as being Heavenly Priests belonging to that Heavenly Temple, that is to say, as being so represented, but signify Ministers of this vengeance here upon Earth.

V. 7. That one Beast is the first Beast the *Lion*, it being a Military Beast, and a Beast of anger and courage; And the Vials being said to be full of the wrath of *God*, intimates that these Ministers were to be actuated not by any *private* spleen, but by the *just wrath* of *God*, which burneth onely against obstinate Hypocrites and Sinners. And here the Angels *not receiving* their Vials till after the Song of *Moses* and the Lamb, or of the risen Witnesses; this again assures us, that the effusion of the Vials is after *their* Rising, after the sixth Trumpet.

V. 8. There will be much cloudiness and confusion in God's exerting his glorious power in taking vengeance on the Beast and false Prophet by the effusion of the Vials, till he be taken and cast out into the Lake of fire and brimstone, and so all Idolatrous and Tyrannical Power be abolished

bolished under the seventh Vial. No settlement till then, nor any entring into the Temple decyphered by the Temple of God, *chap. 11. 1.* But then will the Temple become Symmetral again, and commensurable not onely to the Reed of a *Man*, but of an *Angel*, nor to a Reed any way *combustible*, but to a *golden* Reed. This is to be under the second Thunder, that immediately follows the seventh Vial.

C H A P. XVI.

ARG. *The second Part of the Vision of the seven Vial-Angels. The pouring forth the seven Vials on the Earth, viz. on Daniel's Clay or the two-horned Beast. The Effect of the Effusion of the first, Intoxicating Rage in the marked slaves of the Beast. Of the second, The sixth settlement of Kingdoms and Nations against Popery. Of the third, Execution done on the Emissaries of the Beast. Of the fourth, A more than ordinary Light cast on Scripture-Prophecies, and Conversion of some mighty Potentate to the pure Gospel. Of the fifth, The defeat of the Infallible Chair and disconsolate State of Rome. Of the sixth, Some changes in the Turkish Empire conjoined with the Conversion of the Jews. Of the seventh, The full and final destruction of impenitent Babylon or the Beast, and the Conversion of innumerable multitudes of Infidels to the Reformed Christianity.*

AND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous

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fore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man : and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters ; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus :

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun ; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues : and they repented not, to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of darkness, and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the Kings of the East might be prepared.

13 And

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place, called in the Hebrew tongue, Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings: and there was a great earthquake, such as were not since men were upon the earth, so mighty an earthquake and so great.

19 And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God, because of the plague of the hail; for the plague thereof was exceeded great.

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The NOTES.

V. 1. **O**UT of the Temple, &c. Out of which the Angels had come forth, chap. 15. 6. Upon the Earth. Upon Daniel's Earth or Clay, the Ecclesiastick Body moulded into that Polity which is called the two-horned Beast.

V. 2. *His Vial upon the Earth.* In that sense of Earth that was intimated before, namely, on the Papal or Antichristian Hierarchy. This Vial therefore is immediately poured on the Earth, several of the other reflexively or consequentially. But the Angels are bid all of them to pour the Vials on the Earth some way or other, v. 1. *A noisome grievous sore.* This is an *Egyptian* plague, as the Earth on which it is inflicted, *Egypt*, spiritually so called, that holds the Mystical *Israelites* the Apostolical Christians in bondage. This plague therefore signifies the fury and envy, wherewith the minds of the Pontifician Party were extremely enraged and exulcerated (driven by evil Spirits, from the Lord, as in the case of *Saul*) against the Risen Witnesses. Which devilish distemper did so dementate them, that they made themselves still more execrable and odious by their impotent and unsuccessfull attempts against them that God had thus exalted above their reach. This therefore is the plain and easie sense of the effusion of the first Vial, and answers to [The Nations were angry] chap. 11. 18.

V. 3. *Sea* in the Prophetick style signifies the gathering together of people into one Polity or Kingdom; And here in this *Egyptian* plague such Dominions must be understood as were *Papal*. And the Sea turned into blood, and the fishes all dead in it, signifies the deadness and hopelessness of the Pontifician affairs upon the full settlement of the Reformation in such Principalities and Kingdoms. The Rising of the Witnesses and partial fall of *Babylon* is like the

the Victory of the *Heroes* on the white Horse under the seventh Vial, but the *settlement* of the Reformation prefigured by the effect of the second Vial is like the Descent of the *New Jerusalem* under the second Thunder. See the Answer to S. E. his Remarks on this place; and also *Paralipomena Prophetica*, chap. 51. Qu. 13.

V. 4. As *Sea* signified above Politically, so *Rivers* and *Fountains* of waters or Springs, must, that are the Heads of Rivers, and both come from the Sea and return thither again, viz. the water of them. A *Sea* therefore here being a Kingdom or Polity, the Rivers must be *Emissary* Powers of the said Kingdom, whether Armies or other Agents with those that head them and govern them, who may be deemed the *Spring-Heads* of them, they taking their directions and motions from them, and depending on them as Rivers do on their Springs. And this being an *Egyptian* plague again, the turning these Rivers into blood is the putting to Death the Emissaries of the Mystical *Egypt* for their *treasonable* Attempts against Kings or Princes, and the settled Religion and Government of the place.

V. 5. The Angel of the waters, the Prefects of the multitudes of People, says, Thou art just, O *Jehovah*, thou great Judge and King for doing thus.

V. 6. Because they have shed the blood of so many Saints and Prophets, namely in the *Pergamenian* Interval, in which thy faithfull Martyr *Antipas* was slain with the sword, besides many other Butcheries and Massacres of the people of God. For which they deserve to drink of the same cup themselves.

V. 7. And another Angel out of the place of the Temple where the Altar stood, and where so many burnt-offerings were made, saith, *Even so Lord God Almighty, &c.* For I can witness what a number of innocent Souls were burnt with fire and faggot in the *Thyatirian* Interval of the Church, because they would not submit to the gross Superstitions and Idolatries, and incredible, nay impossible Figments of the *Roman* Hierarchy, and so were made burnt-offerings or sacrifices to their intolerable Avarice, Ambition and Tyrannical cruelty.

V. 8.

V. 8. *Sun* may have here either a *Political* or *Mystical* sense. *Mystically* understood, it may be the Word of God, which is a Lamp unto our feet, and a Light unto our paths, as the great Lamp of the Universe is naturally understood to be. Wherefore clear Explications of the Word of God, the Prophetical parts especially, whereby the detestable and damnable condition of those that adhere to *Babylon* or *Antichrist* is discovered, is the Effusion of the fourth Vial in this first sense, which vexes, scorches and enrages the Pontificians very sorely.

V. 9. They are so vext that they blaspheme the Name of God, and rather vilifie the Scriptures and the Spirit that wrote them, than repent them of their sins, and give glory to God by acknowledging the Truth. And this may go for the *Mystical* sense of the Effusion of the Vial on the Sun. But, *Sun*, *Politically* taken, may be understood of the greatest Secular Power within the Papal Jurisdiction. Wherefore if any *German* Emperour, or any Potentate as considerable as the *German* Emperour should be so illuminated with the true knowledge of the Gospel, as cordially to repent the cause thereof, the general Reformation that any such Potentate would introduce into his Kingdom or Empire, will scorch, and burn, and vex the Vassals of the *two-horned* Beast at the very heart, and so will prove the pouring out the Vial on the *Sun* in the most proper *Political* sense.

V. 10. In a *Mystical* sense correspondent to the former, the Seat or Throne here of the Beast, viz. of the *two-horned* Beast, may be the same that *Cathedra*, the pretended *infallible* Chair of that *Pseudoprophet*. To the detection of whose frauds the Vial poured out on the Sun, *Mystically* understood, may prepare the way, and the people under this fifth Vial be generally convinced of the false pretence of the Papal Hierarchies *Infallibility*. The false light of which vain pretence being once removed, they must needs find themselves much in the dark, their Religion being such as neither *Scripture*, *Reason*, *Common sense*, nor any thing else that has any Authority with it can afford any

any light to, so that his Kingdom is full of darkness; and they gnaw their tongues for pain, because this cheat of Infallibility being discovered by the clear demonstration of the Apostasie of the Church, out of the Prophecies, they are quite left in the dark, hopeles and helpless, and know not now what hank to have over the people, who before were made to believe any thing which made for the Churchmens power and gain, upon the Pretence of the Infallibility of their Church.

V. 11. The Event of so great manifestations of Truth was so vexatious to them, that they reproached the Authour of it, the Spirit of God and Holy Scriptures, nor repented they of their deeds. So hardened was the heart of this *Pharaoh*, the King of this Spiritual *Egypt*, nor would he let the people of God go, to serve him according to his own Commands and Precepts. And this may be the *Mystical* meaning of this fifth Vial. But *Politically* understood, the Seat of this two-horned Beast is the same with the Seat of the Whore, who is seated on the seven-hilled *Rome*. And in this sense it bodes ill to that City, as if it would be taken again under this Vial, as it has been often; or at least, as if from the effects of the former Vial, *Politically* understood, there would be a great deadness of Trade to that greatest Merchant of the great men of the Earth, and so great unfrequentedness, obscurity and darkness would seize his principal seat.

V. 12. The *Euphratean* Horsemen are the *Turks*, as we have noted in the sixth Trumpet. This Vial therefore signifies such a mutation of affairs in the *Turkish* Empire, as will make for the joining of the *Jews*, and it may be some other Eastern people, and their Princes or Persons of note, with the Church of Christ; as being either converted, or in a near preparation to Conversion to his Gospel, as may appear from *chap. 19. v. 7, 8*. For the marriage of the Lamb's wife there immediately precedes the battel of the Rider of the white Horse, which undoubtedly is the same Vision in effect with the seventh Vial. Besides the Ark of the Covenant, *chap. 11. 19*. shews that the *Jews* are

concerned in the sixth Vial ; and the Harvest, *chap. 14. v. 16.* that they are then to be converted to the pure Gospel of Christ, and this to the dis-interest assuredly of the *two-horned Beast*. Thus mutually do those places illustrate one another. And hitherto reach the six first Vials ; which, according to our interpretation of them, either directly or reflexively are all poured on the Earth, *Daniel's Clay* or the *two-horned Beast*, according to command, *v. 1.*

The Scene of the seventh Vial now begins, which contains the Conflict and Victory of the *true Apostolick Church* of Christ, (which are one part in this Battel) over the *Antichristian* part the *Beast* and *false Prophet*, which are the other part, and over the *Infidel Party* which profess not Christ ; and this is the third part under the *Dragon*. Which *Tripartition* is worth the noting for the better understanding the matters of the seventh Vial.

V. 13. These Frogs are the Emissaries, Orators, Negotiators or Solicitors of the affairs of the *Dragon*, and of the *Beast* and *false Prophet*, the two Parties opposite to the *Apostolical* or *Evangelical Party*. And they have the shape of Frogs for their earthliness and slimy uncleanness, to betoken the wisdom they act from, that it is earthly, sensual and devilish.

V. 14. *The Spirits of Devils, &c.* These Frogs said to be the Spirits of Devils, are yet to be interpreted of Men under these Spirits or evil Angels Conduct, according to the genius or style of the *Apocalypse*. And Frogs, in whose shape these wonder-working Spirits are, signify Enchanters and Juglers (according to the *Onirocriticks*) prestigious Deceivers of the people by false Miracles, feigned Visions, and the like ; which haply may be more peculiar to the *Antichristian Party*, the *Beast* and *false Prophet*. But the Frog out of the *Dragon's* mouth, his Miracles may be, besides those of *unlawfull Magick*, prestigious demonstrations to prove the frivolousness of all *Revealed Religion* at least, the better to harden the hearts of the Kings of the Earth against the pure and *Apostolick Christians*. *To gather them to the battel, &c.* For as that wisdom which is from

from above is pure and peaceable, so this earthly and devilish wisdom delights in confusion and blood. *Of God Almighty.* Under whose conduct are the *Evangelical Party* or the pure *Apostolical Christians*.

V. 15. This defeat of false and ineffectual Religions, will be a surprizing Providence to all those that Hypocritically shroud themselves under them, instead of being cloathed with the everlasting Righteousness of the Gospel of Christ, those that cover with a covering, but not of God's Spirit, that they may add sin to sin. But at this time God will pluck off the covering from all Nations, and the Vail of Hypocrisie from off the people, *Esay 25. 7.* which is an intimation that this Battel is not so much carnal as spiritual.

V. 16. By the over-ruling Providence of God they were brought into this place *Armageddon*, which in the Hebrew signifies the destruction of their Armies; but there is nothing yet done toward their discomfiture, for the seventh Vial is not yet poured out. And therefore by a Commutation of Iconisms (see Dr. H. M. his Notes, and the Answer to S. E. his Remark on the place, and Query 6. on chap. 51. of *Paralip. Prophet.*) the Event of this Congress is set out in another form, this huge Camp of all the Armies on both sides being turned into one mighty City, which is called the *great City*, consisting of the *Universality of Cities* considered as one, and over this City is the seventh Vial poured out into the air, as follows.

V. 17. *It is done.* This is a firm Decree, signified by the voice out of the Temple from him that sits on the Throne, and a full assurance by his Spirit universally in the hearts of his servants the *Evangelical Party*, that their Ministry shall succeed, and that there will be an utter overthrow of Antichrist, and a consummate enlargement of the Kingdom of Christ.

V. 18. There was such a strange Mutation of affairs in the World, as was never known or recorded in any History of former times: Of such mighty efficacy was the preaching of the pure Gospel in the power of the Spirit by the

Speaking-party of the Army of Christ against the forces of the *Infidels* and *Antichrist*. For this is the meaning of those Voices, and Thunders, and Lightenings, that it was the promulgation (by those *Boanergeses*) of the Law of the Son of God, which is like unto fire, as is related in *Esdra*, *Esdra*. chap. 13.

V. 19. *And the great City was divided into three parts, viz.* As there were three parts in the great Camp; The *Antichristian* Party; the purely *Heathen* and *Infidel* Party, and the pure *Evangelical* Party: But this Tripartition is named immediately after this great Earthquake, as if it were the effect of it, for the more handsome embellishing the outward *Cortex* of the Prophecy. *And the Cities of the Nations fell*, i.e. the *Heathenish* or *Infidel* Party were *Thunder-struck* by these *Boanergeses*, and converted to the faith of the Gospel of Christ in the simplicity and purity thereof. *And great Babylon*, &c. The *Antichristian* Hierarchy with her Adherents, the Whore of *Babylon*, as she is called in the following Chapter, are here met withall to the purpose, and forced to drink of the cup of the fierceness of God's wrath, to be arraigned, judged and punished according to the heinousness of her crimes.

V. 20. Their Temples and other consecrated places were taken from them, and they were deprived of their Dignities, or of the assistance of the great ones of the Earth.

V. 21. *Upon men a great Hail*, &c. namely, upon *Babylon* or the *Antichristian* Party. So that all her goodly Trees were spoiled and stript of their both leaves and fruit, their boughs broke down, and their stocks beaten bare even to the inmost Bark. Which being a *different* success of this conflict, upon these, this Hail-storm is mentioned *apart* by it self at the end of all. *And men blasphemed God*, &c. The hearts of this *Antichristian* Party were still hardened, even in this last *Egyptian* plague inflicted on them, and proper therefore to them. And their rage and impatience under their calamity made them speak evil of the ways of God, which yet are altogether Righteousness and Truth. The Cities

CHAP. XVII. REVELATION. 317

Cities of the Nations fell by Thunder, but *Babylon* the same with *Aegypt* is destroyed by an *Aegyptian* Plague, *Hail*. Which plainly again signifies to us the difference of those two parties, the one *Infidel*, the other *Antichristian*.

CH A P. XVII.

ARG. *A more full description of the Object of the foregoing Effusion of the Vials, (by one of the Vial-Angels) viz. of the Whore or two-horned Beast. A woman arrayed in Purple and Scarlet, with a golden Cup in her hand sitting on a Beast full of Names of Blasphemy, having seven Heads and ten Horns. The Title of the Woman, Mystery, Babylon the great Mother of Harlots, &c. The Name of the Beast, [That was, is not, and yet is]. The Interpretation of the seven Heads and ten Horns by the Vial-Angel. That five of the Heads were gone in S. John's time. And the sixth the Pagan Cæsars then in being. That the seventh was the Head (after the Christian Cæsars) under which the Beast that was, is not, and yet is, again full of Names of Blasphemy, bears the Whore the joint-will of the ten Horns being so for a time. Who yet after, hate her and burn her with fire. That this Whore is Roman, indicated both from the seven Hills, and in that no Policy seated on seven Hills ruled over the Earth in S. John's time but the Roman.*

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore, that sitteth upon many waters :

2 With whom the Kings of the earth have committed fornication, and the inhabitants of the earth have

have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads, and ten horns.

4 And the woman was arrayed in purple and scarlet-colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations, and filthiness of her fornication.

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the Martyrs of Jesus: and when I saw her, I wondred with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

CHAP. XVII. REVELATION. 319

10 And there are seven Kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten Kings, which have received no kingdom as yet; but receive power as Kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, untill the words of God shall be fulfilled.

18 And the woman which thou sawest, is that great city, which reigneth over the Kings of the earth.

The NOTES.

IN the foregoing Chapter, v. 19. there was a short glance at the Arraignment, Accusation and Condemnation of the Whore of *Babylon*. But her destruction being the main scope of all the Vials, this argument is more fully prosecuted in this and the following Chapter.

V. 1. *The judgment of the great Whore, &c.* The Arraignment, Accusation and Condemnation of the *Antichristian* Idolatrous Hierarchy of *Rome*, seated amongst many people, whose Jurisdiction spreads far and wide, and who pretends to be the Church universal.

V. 2. With whom the ten Kings (v. 12.) have joined in Idolatrous worship, and the Inhabiters of the Earth been so inflamed, so intoxicated and dementated with the unwholesome heat of Idolatrous zeal, that it has made them quarrel with all Opposers or Despisers of their fair *Diana*, and so sottish, secure and heedless, that they have lain exposed to all the deceits and injuries this cunning *Circe* could put upon them.

V. 3. *A scarlet-coloured Beast.* Whose colour denotes Tyrannical Cruelty as well as Imperial Majesty. By this is understood the *Roman* Empire. *Full of Names of Blasphemy*, i. e. full of Titles or Kinds of Idolatry. Full of Gods, so *Grotius* interprets it, understanding it of the Pagan Empire; but Mr. *Mede* would render it, Full of Demons, or Souls of departed Saints religiously worshipped to the reproach of themselves and their Maker, understanding it of the Pagano-Christian Empire. The seven Heads and ten Horns the Angel interprets, v. 9. 12.

V. 4. *Was arrayed in Purple, &c.* This idolatrous Hierarchy, the Patriarchs or Popes especially, and Cardinals, &c. have this imperial colour and Richness, very gorgeously apparelled upon occasions in their rich Copes and
costly

costly Miters, to say nothing of the furniture of their Altars. *A golden Cup*, &c. An enchanted Cup or Philtre, an intoxicating Love-potion, to inflame the Empire again with an Whorish desire after Idols. And the very Metal of the Cup is *Magick* enough to intoxicate the brains of their Clergy, with the fumes of Ambition and Covetousness, who are not enriched with the Golden gifts of their Church, but so far as they assist and abet the Idolatry thereof.

V. 5. *Was a name written.* In allusion to some impudent Harlots, who had their Names written on their Foreheads. *Mystery, Babylon the Great*, &c. The first word is a Key to the rest, intimating that *Babylon* is here to be understood as *Sodom*, and *Egypt*, chap. 11. 8. spiritually, viz. of a Christian Polity or Hierarchy, so degenerated into unchristian Tyranny and Idolatry, that it is Mystically called *Egypt*, in the above-said Chapter, and here *Babylon* the great. *Babylon* as holding the Children of God in such an hard Captivity, and propagating the worship of *Baalim*, Demons or false Gods, viz. what is analogous thereto. *Great*, as pretending to be the Church Catholick or Universal, and indeed having a large Jurisdiction in the Christian World. *Mother of Harlots*, in reproach to her affectation of being called *Holy Mother* the Church, while she is so unholy, as to be the Authour of the Abominations of the Earth, that is, of Idols or Image worship, which are called *Abominations* in Hebrew. This Whore of *Babylon* therefore is the same with the two-horned Beast, with the Horns of a Lamb, as pretending to be a *Christian* Hierarchy, but speaking as a *Dragon*, i. e. decreeing Idolatries and bloody Persecutions. As here, one part of the charge against this Whore of *Babylon*, is Idolatry. And her bloody Persecutions follow in the next verse.

V. 6. To be drunk with the blood of the Saints, shews her excessive and unsatiable Cruelty in persecuting them, not onely burning them with fire and faggot, but destroying them with repeated Massacres, insomuch that she is found to exceed the bloudiness and cruelty of the Pagans against

the primitive Christians under the red Dragon. *I wondered with great admiration*, that God should permit so great impiety and wickedness and so great Prosperity to Confort together. But that *John* might the better understand the Comprehension of God's ways, and Providence over his Church, the Angel unfolds the Riddle to him.

V. 7. *And ten Horns*, namely, On his seventh Head, as appears from the eleventh and twelfth verses of this Chapter.

V. 8. *The Beast which thou sawest*, his Name is [that was and is not, and shall ascend out of the bottomless Pit, and go into perdition] and scarce any longer a Name is it than that written on the Woman's forehead. And the intimating that it is his Name is omitted by a Prophetical Ellipsis. See Dr. H. M. his Notes on the place. But the occasion of this Name is taken from the time when the Empire had become Christian, and had ceased to be a Beast, that is, to be idolatrous, &c. For then it was true of it, that it was, viz. a Beast under the six first Paganizing Heads, but now under the pure Christian *Cæsars*, the seventh King, though not the seventh idolatrous Head, he is not, for the Empire ceaseth to be a Beast then as not idolatrous, but it was true then, that the Empire would become a Beast again ascending out of the bottomless Pit, or the Sea, the latter denoting multitudes of People, of which the Beast would consist, the other the Original of this horrid Apostasie into Idolatry again, as coming from the Pit of Hell it self, and the deceits of the Devil, which is the state of the Empire under the eighth King, or seventh head of the Beast. But to mitigate St. *John's* wonderment, there is at last added in this Name. [And go into perdition] which implies, that the Apostolical state of the Empire shall not endure always, but in due time be utterly abolished, and so the Beast cease to be for ever. These several conditions of the *Roman* Empire as to Religion, are thus Skilfully comprized in this Name of the Beast. *And they that dwell on the Earth shall wonder*, &c. See chap. 13. v. 3. All are seduced to follow this Beast, unless the elect.

elect of God such as are afterwards termed, the called, chosen and faithfull. *That was, is not, and yet is.* Whose name is so, and most properly so called, under the seventh Head, being the very same with the *Image* of the Beast, chap. 13, 14. For the Paganochristian Empire was not properly the *same Pagan Empire*, but rather the *Image* thereof, and the state thereof is fitly expressed in this present Name. The Beast [that was] as being idolatrous as before, [is not] as not being that *Old Pagan* idolatrous Empire [and yet is] as being so *Pagan-like* idolatrous. Which name necessarily imports, that the *Roman Empire* is here understood in that succession of time, wherein it had apostatized from the pure Christian worship into Idolatry, and that therefore the Woman that rides this Beast can be no Pagan Polity, but the *Paganochristian Hierarchy*. So that the Name again, as I said before, is contrived to set off the different states of the *Roman Empire* as to Religion. Which is the main Scope of this Vision, as is farther manifest from the *Whore's* riding the Beast, as well as the Beasts being said to be full of Names of *Blasphemy*.

V. 9. *Here is the mind, &c.* Here lyes the meaning of a great *Arcanum* or secret. For the Greek word *Sophia* seems so to insinuate. For wisdom is according to her name, and is not manifest to the vulgar. *Ecclesiastic* chap. 6. 2. *Seven mountains, &c.* Which haply has a glance at *Constantinople* as well as at *Rome*, both these Cities having seven mountains, and the Greek clergy having corrupted the *Eastern Church*, as well as the Latine clergy the *Western*. And the horns of the two-horned Beast, we did above interpret of these two Patriarchates, *Rome* and *Constantinople*.

V. 10. *And there are seven Kings, viz.* signified by the *seven Heads* of the Beast, and therefore *Idolatrours* sorts of Sovereignties. Six *Pagan*, and the seventh *Paganochristian*, otherwise there are *eight Kings* if you take the pure Christian Kings in, or *eight Heads* of the *Empire*, though not of the *Beast*, the Empire under the pure Christian King ceasing to be a Beast. Wherefore as by the *Name* of the Beast, so by

the Enumeration of the Heads of the Beast or Empire, the state of the Empire is set out as to Religion. Which is the main Scope of the Vision, as any one that is not grossly stupid or willfully blind, cannot but easily discern. *Five are fallen*, viz. Kings, Consuls, Consular Tribunes, Decemviri, Dictatours. These Sovereign Pagan Magistrates had passed away in St. John's time. *And one is*, viz. the Pagan *Cæsars*, these were in being in his time. *And the other is not yet come*. The other King of a quite different nature. For the Enumeration now is of *Kings*, in the largest sense. Wherefore the other quite different King, as the Greek word [*allos*] implies, is the *pure Christian Cæsars*, who were not in St. John's time. *Continue a short space*. The succession of the pure Christian Emperours will last but a while, the Apostasie not long after being to come in.

V. 11. *And the Beast that was, and is not*. Which above was called the Beast that was, and is not, and yet is, the Head suppose of this Beast, whether *Cæsarean* before all the ten Horns had got Kingdoms, or *Hieratical* when the Pope had perkt up above the Emperours or *Cæsars*; or *Hieraticopolitical*, which is most likely, the Whore which is the *Hieratical* power, riding this Beast and guiding and ruling the Head and Horns thereof, as they came up from the very beginning of the Apostasie; this complex *Paganochristian* Head, made up of *Sacerdotal* and *secular* Sovereign power, the Sacerdotal being Predominant in what this Vision mainly aims at, viz. Matters of Religion, as riding the Beast and guiding the Head and Horns, I say, this complex Sovereignty is the eighth King. But though it be the eighth King, yet it is said, *And is of the seven*, as being *Paganochristian*, and consequently *Idolatrous*, and therefore of the seven Kings, first mentioned, v. 10. and signified by the seven *Blasphemous* or idolatrous Heads of the Beast. It is to wit, the seventh of the seven. So that though there be *eight Kings*, yet there are but *just seven Heads* of the Beast, the Empire ceasing to be a Beast, under the seventh King, the pure Christian *Cæsars*. *And*
goeth

goeth into Perdition. In part, at the rising of the Witnesses in the seventh *Semitime*. But at last his idolatrous Power and Tyranny will be quite abolished under the seventh Vial, as is also supposed in several passages in the Lamentation over *Babylon*, in the following Chapter.

V. 12. *Which have received no Kingdom as yet, &c.* that is to say, in St. John's time, and suitably hereunto there is no mention of Crowns on the ten Horns, though it be the same Beast with that, chap. 13. whose ten Horns are Crowned. But what follows supplies the omission of the Crowns on the Horns, in that they are said to receive Power as Kings, *one hour with the Beast. i. e.* As the Empire was healing into the Image of old Paganism, and became a Beast again, these Kings or Commanders of the barbarous Nations that invaded the Empire, were catching at and seizing on Kingdoms, some sooner some later, till about the year 456 they were all sped. Which shews plainly to what time the Beast relates, that bears the Whore. And as the *Paganochristian Cæsars* first, so they with him after became the secular, or Civil part of the *Hieraticopolitical* Head of the Beast, which is the seventh or last Head.

V. 13. These ten Kings shall be of one Paganochristian Religion, whereby the Empire had again become a Beast, and be ready by force of Arms if need be, or by what other Power or Authority they have, to maintain this Beast, in its *Beastly*, that is, in its *Idolatrous* condition, and Pagan-like Superstitions.

V. 14. These ten Kings, the Horns of the ten horned Beast, shall War with the Lamb, with the Saints and Witnesses, but shall be foiled in the Conclusion: In part of the partial fall of *Babylon*, and rising of the Witnesses, and utterly defeated in the battel of the Rider on the white Horse, who is there followed by those on white Horses, that are called and chosen, and faithfull, and therefore will be sure to stick to him, that has the Right and Title of being King of Kings, and Lord of Lords, and has a just claim to all the Dominions of the Earth.

V. 15. *Are Peoples and multitudes, &c.* Even all the Nations and People in the Roman Empire.

V. 16.

V. 16. This has been done in its measure in the Reformation, when so many Kingdoms and Principalities forsook the Church of *Rome*, but may be farther, that is, more extendedly fulfilled under the fourth and fifth Vials Politically understood.

V. 17. Put in their Hearts to fulfill his Will. Which is to be understood in such a Sense as God is said in *Exodus* to harden *Pharaoh's* heart from letting the people of *Israel* go. Untill the words of God shall be fulfilled. For in *Daniel*, chap. 7. it is plainly said of the little Horn, which there takes upon him to change Times and Laws, that they shall be given into his hands for a time, and times and half a time, which therefore is a time determinate by God. But then it follows. But the judgment shall sit, and they shall take away his Dominion, in part, within the seventh *Semitime*, but by pouring out of the Vials consume it and destroy it, till there be an end of it. And the little Horn, is the Whore of *Babylon*, or the two horned Beast as is proved, *Synops. Prophet. lib. 2. c. 14.*

V. 18. Which reigneth over the Kings of the Earth, That is, which reigned in *St. John's* time over the Kings of the Earth, whereby it is manifest, that *Old Rome* is understood, not *New Rome*, or *Constantinople*. For no Polity seated upon seven Hills, but what was there, reigned over the Kings of the Earth in *St. John's* time. The sense therefore in brief is this. The woman which thou sawest riding on the Beast, whose name is, [That was, is not, and yet is] is that great City that now ruleth over the Kings of the Earth, namely *Rome*; whose Inhabitants (and Polity there, or Sovereign power) though flowing successively, are accounted one and the same City, because included within the same reputed Walls and Buildings, as that is reputed one and the same River that flows betwixt the same Banks, though the same water do not continue for a day together: Therefore the ruling Power or Hierarchical Polity of seven-hilled *Rome* in *Italy* (as the two horned Beasts name is *Latinos* in the other Vision, chap. 13.) is this Woman that rides the Beast, that was, is not, and yet

CHAP. XVIII. REVELATION. 327

yet is, and most Principally concerned in this Vision. Which contains as it were, the Arraignment of her *Person*, described from her Quality and Dignity, being Queen or Empress, as it were of the whole Empire, as appears by the Beast she rides on; and from her gorgeous Apparel, and from her Palace or chief place of Residence seven-hilled *Rome*. But the *Crime or Charge* against her is, the corrupting the whole Empire with Idolatry and murdering the Saints of God, and Martyrs of Jesus. Her condemnation or punishment she is doomed to, is very copiously and pompously set out in the Chapter following.

CHAP. XVIII.

ARG. *Both the partial and final fall of Babylon predicted by a mighty Angel. And her ruinous state described together with the cause of her ruine. A voice from Heaven therefore warning men to come out of her before she be overwhelmed, and they wish her in this ruine. Redoubled vengeance threatened her according to the excess of her Cruelty, Luxury and Pride. The bewailing of the Kings of the Earth over her, who committed fornication with her. The wofull lamentation of the Merchants of the Earth over her, because no man buyeth her Merchandize any more. The most lamentable howling of the Ship-masters, at her so sudden desolation. And the joy of the Holy Apostles and Prophets. The utter destruction of Babylon prefigured by a Millstone cast into the Sea. With a Repetition of the Reason of this her utter ruine, viz. Her Worldly greatness and great Worldliness, her Impostures and Sorceries, and the Blood of the Prophets and Saints, and of all that were slain upon the Earth.*

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hatefull bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues :

5 For her sins have reached unto heaven, and God hath remembred her iniquities.

6 Reward her even as she rewarded you, and double unto her double, according to her works : in the cup which she hath filled, fill to her double.

7 How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her : for she saith in her heart, I sit a Queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine ; and she shall be utterly burnt with fire : for strong is the Lord God who judgeth her.

9 And the Kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying,

CHAP. XVIII. REVELATION. 329

saying, Alas, alas, that great city Babylon, that mighty city : for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more :

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine-wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of bras, and iron, and marble,

13 And cynamome, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and theep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was cloathed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls :

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailers, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city ?

U u

19 And

330 REVELATION. CHAP. XVIII.

19 And they cast dust on their heads, and cried, weeping, and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness: for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee, and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth, for by thy sorceries were all nations deceived:

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

The NOTES.

V. 1. **I**N the foregoing Chapter was the *Arraignment* of the Whore of *Babylon*, in this is the declaration of her Punishment. *Another Angel from Heaven having great power, &c.* This great and glorious Angel intimates the Greatness and Illustriousness, for Zeal also and Piety, of those Personages of high place, that will concern themselves in the pulling down *Babylon*.

V. 2. *With a strong voice, &c.* He declareth the sentence against the great Whore with a strong and strenuous voice, in token of the assuredness and certainty of the execution thereof. *Babylon the great is fallen, is fallen.* Which words either signifie (as chap. 14. 8.) the thing newly done, and then there will plainly be an *Hystorology* in that warning voice, v. 4. Or else they may signifie the *imminent* mischief to *Babylon*, so nearly imminent and certain as if it were done, and therefore her fate is phrased in the Time past or preterperfect tense. And then the warning voice, v. 4. may come betwixt this Prediction and actual fall of that great City both *partial* and *final*; nor is to be restrained to the first Reformation begun by *Luther*, but to reach to her utter ruine under the seventh Vial, as is intimated by that description of her ruinous condition, she having become an Habitation of Devils, an Hold of foul Spirits, and a Cage of unclean and hatefull Birds, as the utter desolation of the literal *Babylon* is described in *Esay*, chap. 13. 21. But by these Devils, foul Spirits and unclean Birds, are understood men, such as are mentioned, *Apoc.* chap. 22. 15. Such dolefull creatures will haunt the Ruines of desolate *Babylon*. See Dr. *H.M.* on the place.

V. 3. For all Nations have drunk of her poisonous Philtre or Love Cup, and she has corrupted the ten Kings of the Empire with the Abominations of her idolatry; And the Ecclesiastick Merchants, called Merchants of the *Earib*, to denote their Earthly-mindedness, and in reproach to their

false pretended *Spirituality*, are grown rash from the Luxuriancy of her wealth, and the Spur to get it, their indulged Luxury.

V. 4. *Another voice from Heaven*, Presently succeeding the former, that declared the *imminent* or sudden down-fall of *Babylon*, v. 2. *Come out of her my People*. Which therefore is a Commission, nay a Command from heaven to the first Reformers, and all others after to forsake the Communion of the Church of *Rome*, *That ye be not partakers of her sins*, &c. by being at her Masses and other Idolatrous worship, and so receive of her plagues, whether in this World, or in the World to come.

V. 5. *For her sins have reached unto heaven*, &c. And called for vengeance there in the ears of God, who will repay her in part at the rising of the Witnesses, but pay her home under the seventh Vial, when her power shall be utterly abolished as it follows,

V. 6. Spare her not, but punish her severely for all her Abominations and Wickednesses. This is a prediction of what will come to pass under the seventh Vial.

V. 7. By how much she has magnified her self, and lived Pompously and Luxuriously by so much fuller fill her Cup of vexation and grief. *I sit as a Queen*, &c. Thus she might say in the *Thyatirian* interval before the Reformation, and boast her self an Empress, and the Bride of the Lamb, the Spouse of Christ, the onely Holy Catholick Church, and declare all Dissenters from her Hereticks, and that she shall see no sorrow. Thus I say might she boast in the *Thyatirian* interval. And if by the *demerits* of the reformed Churches, she ever recover into that plight again, yet the great Doom will certainly be executed upon her as it follows in the next verse.

V. 8. Therefore unexpectedly, and contrary to her boastfull presages shall this *Roman* Hierarchy be *Politically* killed, devided of all Power and Authority, whence will be mourning and famine, scarcity and poverty to require their Luxury before. And in the highest degree shall that be fulfilled which is written, *chap. 17. 6.* They shall make her

her desolate and naked, and shall eat her flesh and burn her with fire. For strong is he that judgeth her, and there is neither Wisdom strength nor counsel against the Almighty.

V. 9. And the Kings of the Earth that have been of the same idolatrous Profession with her, and have lived Luxuriously with her, this Religion being accommodated to the *Gusto* of great men, it is no wonder that some of the Kings or Princes of the Earth bewail her burning.

V. 10. *For in one hour is thy Judgment come.* But though her judgment be come in one hour, yet the execution of it may take up a considerable time. And this description belongs as well to the time of the *Partial* fall of *Babylon*, and rising of the Witnesses as to the latter Vials, and especially the last of all.

V. 11. The Merchants of the Earth, as I noted above, are Ecclesiastick or spiritual Persons, which in reproach to their Worldliness in their pretended holy and spiritual Functions, are here called the Merchants of the *Earth*. And the Merchandize which no man buyes any more, denotes the *usual Traffick* in the *Roman Church*, where all is supposed to pass or to be disposed of for money or earthly Interest, which now ceaseth, as she her self ceaseth.

V. 12. No man buyeth her Merchandize of Gold, Silver, pretious stones, &c. the rich attire of those higher parts of the Whore, as you may see in the foregoing Chapter, fit for Popes, Cardinals, and other great Personages of the *Babylonish* body and their Officers. No Thyine wood for the Roof of Temples or carved Idols that are incensed, no Images or other Utensils of Ivory, pretious Wood, Brass, Iron or Marble.

V. 13. No traffick any longer in Aromatick Odours, Oiles or Ointments for sacred Unctions. No man will partake any longer of her *Panis benedictus*, nor taste of her Idol-wafer made of the finest flower, nor sip of the wine of her Chalice, though she should offer it to the lips of the Lairy. For their idolatrous Mass shall cease, and their besprinkling of Sheep and other cattel by the Friars of St.

Anthony.

Antony, and other profits issuing from them shall cease also, and the redemption of Souls out of Purgatory for money. And lastly, the Merchandize of Chariots, Horses and Slaves, that is of such Dignities in their Church, as whose Equipage is to go with their Coach and Horses, and Lacquies to run by them, this amongst the rest will fail in the ruine and desolation of *Babylon*. See Dr. *H. M.* his Notes on the place.

V. 14. Those great and opime preferments and Dignities, which thy ambitious and worldly mind so longingly hankered after, those fat and fair Objects that make Mens mouths run a-water so, in this full *Babylonish* Market, where every thing is to be had for money and nothing without it, all these goodly things are vanished never to appear again.

V. 15. *The Merchants of these things*, Whether Buyers or Sellers. *Stand a far off*, &c. being solicitous for themselves, nor able to help her.

V. 16. *That great City*. That great Hierarchical Polity. *Clothed in fine Linen, and Purple and Scarlet*, &c. the very habit of the Whore above described, (*chap. 17.*) and not a City of stone and brick.

V. 17. *For in one hour*, &c. The sense is, such as in verse 10. *And every Ship-master*, &c. that is, every *Nauclerus*, or Rector of a Parish, the Church whereof is his ship. It seems therefore to give a glance at the *Babylonish* Churches, abused to gainfull Idolatries and Superstitions. Where they sell the use, the sight or possession of several consecrated things, exchange Souls out of Purgatory for money, and turn the very word of God into an adulterated piece of ware or Merchandize, 2 *Cor. 2. 17.* See Dr. *H. M.* on the place, and in his Notes.

V. 18. Like that of the Mariners Lamentation over *Tyrrus*, that great City for Merchandizing (which I know not, that *Rome* was ever so famous for?) What City is like *Tyrrus*? *Ezech. 27. 32.*

V. 19. *That great City*. That great Sacerdotal Polity, wherein were made rich all the Ship-masters in the Sea,

Sea, (in such a Sense as is hinted above) out of that treasure of Dignities, Preferments and Offices, wherewith she was enabled to enrich these Merchants, some in one degree some in another, but now surprizedly, and unexpectedly is she desolate. These three last verses are taken out of *Ezechiel's* Lamentation over *Tyre*, that City so *Notorious* for Merchandizes in the *literal* Sense, and *Rome* not being so, it naturally implies, that we must understand it of *Mystical* Merchandizes, as hath been above declared.

V. 20. Rejoyce ye heavenly minded over these Merchants of the Earth, and ye that are the Teachers of the pure Apostolick doctrine, be ye glad that the Lord hath avenged the blood of your Predecessours upon her, the blood of the *Waldenses* and *Albigenses*, and the rest of the holy Martyrs of Jesus.

V. 21. The sense is, That at last there will be an utter ruine and abolition of this idolatrous City or Polity, namely the pouring forth of the seventh Vial. And the mighty Angel signifies the mighty Agents under him, that shall effect it.

V. 22, 23. All this may be nothing else but a Prophectic *Hylasmus* setting out one single thing, viz. the destruction, silence and vast solitude of this idolatrous Hierarchy, by the absence of such gross and sensible Objects, as occur in a City inhabited, as the noise of Musicians, the hammering and knocking of Artificers; the grinding of Mills, the light of Candles in the Night, and the singing and dancing at Weddings and the like; Or else in a *Mystical* sense by a *Diorism*, The *Musick* may be, that at their Idolatrous worship, The *Artificers*, the Hammerers out of subtle devices in Theology and Church policy for the Interest of this Hierarchy, The *sound* of the *Millstones* their fraudulent profit. The *light* of *Candles*, that of their consecrated Candles, or Candles burning upon Altars, or before Images; and lastly, the voice of the *Bridegroom* and the Bride, the proselyting Countries and Provinces, and considerable Personages to the *Roman* Church, of which the Pope forsooth, pretends to be the Bridegroom.

So

So that every such profelyting, is as it were a new Wedding betwixt the Pope and the profelyted. But the voice of this Bridegroom and Bride, shall now be heard there no more. Hitherto the destruction of *Babylon* is described, the particular *Reasons thereof* follow, which are three. Two in the remaining part of this 23. verse; The first, The *Riots* and *Lovelines* of these Mystical Merchants, who are the great men of the Earth, and greatly Worldly, Ambitious, Covetous and sensual, which is the very Essence of an earthly mind. The other, the debauching the World with *Idolatry*, carried on with a pretence of power plainly *Magical* in changing the Elements in Transubstantiation, and charming of Images into wonderfull powers and vertues, with other Magical feats and Necromantick stories of Apparitions of Saints and all in order to introduce or support Idolatry, whence Idolatry is here indigited by Sorcery or *Witchcraft*. And what is that Cup in the hand of the Whore, but a *Philtum* or Love-potion made with *Magical* charmes, and of horrid Ingredients. And what is the being deceived by these *Sorceries*, but the being seduced into *Idolatry* by them.

V. 24. Here's the third Reason of the destruction of the *Roman* Hierarchy, their *bloudy Cruelty*. And there is laid to their charge, not onely the blood of *Prophets* and *Saints*, that is, of faithfull Preachers, and Expounders of the Gospel, and other pious men that stuck to the truth revealed, but the blood of all that have been slain upon the Earth. So great Incendiaries have the Pope and his Emissaries been, and disturbers of the Peace of Christendom. But that it should be the *secular* Merchants of *Rome*, that are these *Sorcerers* or *Magicians*, and *Murderers* of the *Saints* and *Prophets*, and the shedders of all the blood spilt in Christendom, is such a senseless conceit, that nothing can be more wooden or plumbous.

C H A P. XIX.

ARG. *A Doxology of the true Church for God's Judgment on the Whore, in opposition to the foregoing lamentation of her Friends and Paramours. A great Accession, to the Kingdom of Christ by the calling of the Jews, set out by the Marriage of the Lamb with his Spouse made ready for him, which is glanced at also in the sixth Vial and the Vision of the Harvest. John overjoy'd at the News, would worship the Angel, but is forbidden by him. A new Representation of the battel of the great Day of God Almighty under the seventh Vial. The mighty Heros on the white Horse with a sharp sword coming out of his mouth, whose Name is the Word of God. His vesture dipt in blood, and his treading of the Wine-press alluding to the Wine-press trod without the City, blood reaching to the Horse-bridles. The Issue of this War, the Beast and false Prophet taken alive, not slain, by the sword, and therefore cast into a Lake of fire, wherein the Bestial and Pseudoprophetical Power is dissolved. But the Infidel Party slain with the sword coming out of the Heros's mouth the living Word of God; And so are converted to the infinite joy of all good men and Angels. And hitherto reach the Seven Vials comprized in the first Thunder of the seventh Trumpet.*

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty Elders, and the four beasts fell down, and worshipped God that sat on the Throne, saying, Amen ; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Alleluia : for the Lord God omnipotent reigneth,

7 Let us be glad and rejoice, and give honour to him : for the marriage of the Lamb is come, and his wife hath made her self ready.

8 And to her was granted, that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him : and he said unto me, See thou do it not : I am thy fellow-servant, and of thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold, a white horse ; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his

CHAP. XIX. REVELATION. 339

his head were many crowns; and he had a name written that no man knew but he himself.

13 And he was cloathed with a vesture dipt in bloud: and his name is called, The Word of God.

14 And the armies which were in heaven followed him upon white horses, cloathed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the Sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather your selves together unto the supper of the great God;

18 That ye may eat the flesh of Kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the Kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image.

These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

The NOTES.

V. 1. **T**His Doxology in Heaven is but a Resemblance of what in those times will be done by the true Church on Earth.

V. 2. *Which did corrupt the Earth, &c.* Debauching the Roman Empire with Idolatry. Which therefore cannot be understood of Rome Pagan. For the parts of the Empire then, were Idolatrous of themselves. *The blood of his servants, &c.* The causes of the destruction of the Roman Hierarchy was their *Idolatry* and their *Cruelty* against the Professours of pure Christianity, as was observed at the end of the foregoing Chapter.

V. 3. *Her smoke rose up for ever and ever.* In such a sense as is said of the destruction of *Idumea*, *Isa.* 34. 10. It shall not be quenched night nor day, the smoke thereof shall go up for ever, from generation to generation it shall lye waste, none shall pass through it for ever and ever.

V. 4. The whole truly Catholick and Apostolick Church praised and glorified God upon the utter destruction of the Whore, the Roman Hierarchy, in opposition to the *Lamentation* of her Paramours or Antichristian Party. And as the *Kings* of the Earth, *chap.* 18. 9. are set in the first place bewailing her, so the *Elders* here are placed first in this Doxology for her destruction. And this reaches to the end of the Vials. In the rest of the Chapter there is a Regress to the sixth and seventh Vial.

V. 5. *A voice came out of the Throne*; namely, the voice of Christ. This answers to the Son of man, who puts in his

his sickle, and reaps the *Harvest*, chap. 14. 14. which immediately precedes the treading of the *Wine-press*, which synchronizeth with the following Vision of the Rider of the white Horse, as that with the seventh Vial. *Praise our God*, &c. This is the voice of Christ as he is Man. See *John* 20. 17. *Apoc.* 3. 13.

V. 6. The many Waters and Thundrings are Symbols of Multitudes of people praising God for the glorious appearance of his enlarged Kingdom, the waters of *Euphrates* being dried up to make way for the Kings of the East to join in one Communion with the pure Church of Christ. This therefore synchronizeth with the sixth Vial.

V. 7. That is to say, The people of the *Jews* are now in a readiness to join with the Holy Catholick and Apostolick Church of Christ, and that is a ground of the greatest joy imaginable. For if the casting away of them be the reconciling of the World, what shall the receiving of them be but life from the dead? *Rom.* 11. 15.

V. 8. It was granted to her to be clothed with the everlasting Righteousness of the Gospel of Christ, which consists not in meats and drinks, but in a true rectitude of mind, peace of conscience, and joy in the Holy Ghost; that being thus clothed, she may not be found at the seventh Vial amongst the number of the naked then, to their great shame.

V. 9. *Blessed are they*, &c. O thrice happy they that shall see those times and partake of them, and celebrate the Esponsals of the people of the *Jews* to Christ their Bridegroom and true Messiah, as he will then be acknowledged. *These are the true sayings*, &c. As unlikely as it may seem to men that these dry bones shall live again, (as the *Jews* are represented in that vision of *Ezekiel*) yet the thing will certainly come to pass.

V. 10. *And worshipped him*. This he did, being so full of joy and transport at so transcending good news touching the *Jews* his Countreymen. For whom *S. Paul* also had so great a zeal, *Rom.* 9. See thou do it not, &c. For it should seem the Mien of his face conjoined with the posture
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of his body, betray'd such a pitch of veneration as was more than civil, and not due nor warrantable from one fellow creature to another. Besides, that this Angel and *Jehu* (as also others of his quality) were fellow-inspired Souls, both endued with the Spirit of Prophecy, which is the Testimony of Jesus. For no man can say Jesus is the Lord, but by the Holy Ghost, 1 Cor. 12. 3. They cannot be true and faithfull witnesses of Jesus out of love and loyalty to him, but they must be inspired by his Spirit. Such a Spirit of Prophecy was in the two Witnesses, chap. 11. whose faith was so strong, that they could suffer the utmost for the Truth.

V. 11. *And I saw Heaven opened.* Now follows the Vision that synchronizeth with the treading the *Wine-press*, and with the *seventh Vial*, which will give admirable light to both. *A white Horse.* An Horse with his Rider doth signify Rule and Command, and the colour, *White*, prosperous success. *And he that sat upon him, &c.* The Rider is the *Eternal Word* incarnate, once crucified on the Cross to draw all men unto him. In the seventh Vial there was mention of the battel of the great day of God Almighty, but no mention there of any *Armies*, or of any *Captain* of the Forces. Lo! here is the *Commander* of the Army, Christ himself, who in righteousness doth judge and make war.

V. 12. *His eyes were as a flame of fire.* Symbols of a piercing discernment and inflamed anger against sin and impenitent sinners, as it was said even now, who in righteousness doth judge and make war. *Many Crowns.* For the Kings of the East by this time had submitted to him, besides what might be done under the fourth Vial. *That no man knew but himself.* This in brief signifies the incomprehensibleness and imperscrutableness of the Divinity of our Saviour. He alone that is it being able to comprize it.

V. 13. *A vesture dipt in blood.* This relates chiefly to his *Passion*, and partly to the Vision of the Treading the *Wine-press*, where blood is said to ascend up to the Horse-bridles, whence his garments wou'd be dipt in blood. And is a sign that these two Visions, this and that of the *Wine-press*

press tend to the same thing. And it is no wonder his garment *alone* is said to be dipt in blood, and none of his followers, it being intended as a Symbol of his *bloudy Passion*, and he is said, *Esay 63.* to tread the *Wine-press* alone. All his Victories are to be imputed to his alone. *Passion* and *Mission* of the *Spirit*. Called the word of God, viz. Incarnate and once crucified. But in this Triumph of the living Word, the written Word also will have a share. Which the false Prophet or Idolatrous Hierarchy of *Rome* had not onely silenced, but most barbarously had troden down those *innate* Principles of *Morality* and *Reason*, that the Eternal Word had implanted in the Souls of men, and by terrour and cruel force did what she could to smother, stifle and extinguish them. But here the Scene is changed, and the pure Word of God like a Valiant *Hero*s triumphs over the corrupt, superstitious, idolatrous and contradictory Doctrines and Institutes of a company of deceitfull and deceivable men, which in this Vision is called the *false Prophet*.

V. 14. *And the Armies, &c.* Here be the *Evangelical Armies* (as before we noted the Commander) which belong to the battel of the great day of God Almighty under the seventh Vial. *In fine linen, white and clean.* A strange kind of Armature, if it were to be understood literally of such a battel as Souldiers ordinarily fight in the field. *White armour, bright and shining* had been more proper for a *literal* War of righteous Warriours. And that this *white linen* has no blood on it, though the Vesture of their Commander has, and that *before* the battel, is a farther confirmation that his Vesture dipt in blood denotes his *Passion*, and that the War is *Mystical*. As what follows does still more evidently prove to any one that has his eyes open to truth.

V. 15. *And out of his mouth goeth a sharp Sword, &c.* This again shews, that this is no *Carnal* warfare, when, as before this great *Hero*s was called the word of God, so here a *sharp Sword*, is said to come out of his mouth, the weapon wherewith he smites the Nations, in allusion to that
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of *Esay*, chap. 11. 4. And he shall smite the Earth with the Rod of his mouth, and with the breath of his lips shall he slay the wicked. Which *Forerism* and *Alapide* interpret, (I may add also *Calvin*) of the victory of the word of God over wicked men, slaying them *as such*, and converting them to a quite contrary state. And thus is Christ said by the Spirit of his mouth, *2 Thes.* 2. to consume the man of sin, that is, by the power of the word as *Calvin* expressly interprets it, and compares it with that of *Esay*. Read also *Esdra*. Book 2. chap. 13. v. 4. 10. 38. And shall rule them, &c. This alludes to *Psal.* 2. 9. where out of the Original it is *Comeres eos*, Thou shalt bruise them, intimating that Contrition of heart which the living word will effect seasonably and powerfully attacking the enemies of Christ's Kingdom. He treadeth the Wine-press, &c. He treadeth the Wine-press and that alone, as it is said in *Esay*, as his Vesture alone is here said to be dipt in blood, and amongst this whole company on white Horses, he alone is said to ride weaponed, viz. with a Sword coming out of his mouth. Is this likely then to be a literal or carnal Warfare, or is not this rather the Mytery, that the victory in this battel is wholly to be attributed to the bloody Passion, and to the promised Spirit of Christ in his Evangelical Armies, who shall preach the word, (which is the Sword of the Spirit) with stupendious power and success, Christ alive in these his Evangelists, setting out most pathetically and effectually the weight and merit of his endearing Passion on the Cross, and now fulfilling in the most ample manner, what he predicted of his suffering there, That he should draw all men unto him? And this is that which squeezes so the Grapes in the Wine-press, that blood reaches to the Horse-bridles for 1600. furlongs together.

V. 16. This sheweth the Royal descent of Christ, even according to the flesh, as if he had laid claim to this Sovereignty, by descent from *David* the King, as it is said chap. 22. I am the root and Off-spring of *David*, and the bright morning Star, the root of *David* as to his Divinity, and the Off-spring of *David* as to his Humanity, to whom

whom the utmost parts of the Earth are promised,
Pfal. 2.

V. 17. An Angel standing in the Sun, &c. In the most bright and Glorious light of the Gospel (for by Angel is understood men under his Governance) or Holy word of Prophecy, as Sun is interpreted in the fourth Vial, by the illumination whereof they were able to play the auspicious Heralds, and proclaim the victory on the Evangelical parties side, before the battel.

V. 18. And the flesh of Horses, and them that sit on them, &c. That is, The flesh of Horsemen, by an *Hendiadis*, a figure that divides into two, which should be spoke as one. *And the flesh of all men, &c.* These are certainly those that are slain by the Sword of him that sate upon the white Horse. For the Beast and false Prophet are cast *alive* into the lake of fire and brimstone, and Fowls that follow Armies, do not feed upon men before they are killed. Wherefore the slain with the Sword, are the convinced and converted by the powerfull preaching of the word, which is said to be sharper than any two-edged Sword. And this feast of the *Fowls* (which with the *Cabbalists* signifie *Sivivis*) is the Joy of Angels, who if they rejoyce so much at the Conversion of one single sinner, what must they doe at the Conversion of whole Countries and Kingdoms, to the true faith in Christ? See Dr. *H.M.* his Notes on the place.

V. 19 And I saw the Beast, The two-horned Beast, or ten-horned Beast, or both, which is one part of the Adversaries of the Evangelici, that follow the illustrious Heros on the white Horse. And the Kings of the Earth, &c. The Infidel party, the other Adversaries of the above said Heros, who with his Armies makes up the *Tripartition* I observed in the treading the *Wine-press*, and in the *seventh Vial*, which is another Argument of Coincidency of these three Visions. *Gathered together, &c.* Which exactly answers to, and makes a supplement of what is wanting, chap. 16. v. 16. This therefore is the Army that was gathered together in *Armageddon*.

V. 20. The remainder of the ten-horned Beast, and with him the false Prophet mentioned also in the seventh Vial, that wrought miracles before the ten-horned Beast, whereby he deceived those that received the mark of the two-horned Beast (See chap. 13. v. 13, 16, 17.) the same with this false Prophet ; and the Worshipers of his image, the secular power of the Empire which he had debauched into the image of the Pagan, by introducing the old Idolatry under new names ; both these, the Beast and false Prophet were cast *alive* into the lake of fire and brimstone, that is to say, they *not* being slain by the Sword of the Rider of the white Horse, *i. e.* being unconvinced and unconverted, their Idolatrous power and Tyranny was abolished, whether they would or no.

V. 21. *And the Remnant, &c.* Read out of the Original. *But the rest*, that is, the *other* of the *two* parties that opposed the Evangelical Armies, namely the *Infidel* party were slain with the Sword of him that sat upon the Horse, which here again is expressly said to come out of his mouth, to intimate to us, that this part of the execution is *spiritual*, and their slaughter *Conviction* and *Conversion*, nor can it be understood of a *Command to kill* this remnant, for by a *Command* certainly were the Beast and false Prophet cast into the lake of fire, and so they also would be killed by the Sword that cometh out of the mouth of the Rider of the white Horse, which is a point blank Contradiction to the Text, that makes this difference betwixt the execution upon the *Antichristian* party, the Beast and false Prophet, and that on the *other* party, The former is the casting them *alive* into a lake of fire, the other, the *being slain* with the Sword coming out of the mouth of the Rider of the white Horse. Which is another palpable assurance, that these three Visions of the *Wine-press*, of the *seventh Vial*, and *this* of the Rider of the white Horse, do mainly intimate a *Mystical* or *Spiritual* War, and whatever slurs there may then be, that they will be only coincident or concomitant. *And all the Fowls were filled with their flesh, i. e.* All the holy Angels were feasted and filled with the
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the Joy of their Conversion. How the three Parties in these three Visions exquisitely answer one another, namely that of the Wine-press, the seventh Vial, and this present Vision, viz. The Grape-treaders, the Boanergesses, and the Army of the Heros on the white Horse, as the *Evangelical* party. The City without which the Wine-press is troden, *Babylon* the Great, or Beast and false Prophet, And Beast and false Prophet again, as the *Antichristian* party. The Grapes gathered and pressed, The Dragon or Cities of the Nations. The slain by the Sword of the Rider of the white Horse, as the *Infidel* party, of this See Dr. H. M. on the place. Such plain Congruity of things one would think might convince any that are not willfully obdurate.

C H A P. XX.

ARG. Satan laid hold on by an Angel, the Keeper of the bottomless Pit under the second Thunder. This old Serpent bound by this Angel, under the third Thunder for a thousand years. The Government of the World adjudged to the Righteous, the true Church of Christ for the same thousand years. The first and second Resurrection. The loosing of Satan under the fourth Thunder. The Holy City besieged by Gog and Magog under the fifth, but holding out till the Conflagration. Christ come to Judgment and the general Resurrection under the sixth Thunder. The Conflagration or Lake of fire, which is the second Death, under the seventh.

AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon that old serpent,
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which is the devil and Satan, and bound him a thousand years.

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sate upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again untill the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison.

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battel: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them, was cast into the lake of fire and brimstone; where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

12 And I saw the dead small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

The NOTES.

Hitherto the Visions of the *Opened-book* have reached no farther than to the end of the *last Vial*, which takes up the forepart of the *Philadelphian* Interval. The Residue of the Visions take up the following part of the *Philadelphian* Interval, and the whole *Laodicean*, or the six last *Thunders*, as the Effusion of the Vials did the first.

V. 1. *An Angel from Heaven*, denotes a Commission from God. *The bottomless Pit*, the Prison of Evil Spirits, the Dungeon of the *Rephaim*. And the *Key* thereof signifies the having Power and Authority to doe things there,
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the very Kingdom of the Devil being subject to the power of God. And the *great Chain* is the power of *Legislation*, or of making Laws, which are bonds and iron chains to tie up the wicked from doing mischief. Wherefore the Antichristian and Infidel Power or Polity being broken or abolished, by this Angel from Heaven are understood those persons empowered from God to make Laws for the more sure support of the recovered Kingdom of Christ.

V. 2. *And he laid hold on, &c.* By these express severe Laws touching the indispensable duties of a Christian, not insignificant trifles and superstitions, is that old Serpent the Devil or Satan, that is, the wicked ones of what denomination soever, to be laid hold on. This is the Constitution of the *new Polity* after the abolishing of the *Antichristian Tyranny*. Which constitution of things being settled and dispatched under the second Thunder, then follows the binding of him a thousand years, which is the time of the third Thunder, and of the blessed *Millennium*, properly so called; which reaches to the end of the *Philadelphian Interval*.

V. 3. *Shut him up and set a seal upon him, &c.* Therefore during the happy *Millennium* of the reign of Christ, he is as close a Prisoner as can be imagined or expressed. Whence it is plain this *Millennium* is not yet come. The parable is of the Devil, but so as to be understood of his Children here on earth, to be kept under with Iron or Adamantine chains of rigid inviolable Laws, nor permitted to do any thing that is really profane, wicked or Antichristian, nor to tempt or seduce others to do it: There will be no publick Permission or Connivance for such things. This is the *Political* sense which is the main, and most assured sense of the Devil's being bound up for a thousand years: touching his *physical* or *literal* chaining up in the Dungeon of the *Rephaim*, see the *Answer to the Remarkers* on the place, and *Paralipomena Prophetica*, chap. 19. *Be loosed a little season*, namely, in the *Laodicean interval*, the Evangelical party growing more cool and remiss, and the Church degenerating in many from the state of *Philadelphia*,

phia, to that of *Laodicea*; of whom Christ complains in his Epistle to her. This loosing of Satan for order and distinctness sake, is conceived to happen under the fourth Thunder.

V. 4. *And I saw Thrones*, &c. This Vision looks back (as is usual in the Apocalypse) and commenceth with the second Thunder: Then were there Judges sitting upon Thrones, and gave judgement touching the Christian *Confessours*, that worshipped not the Beast, &c. and *beheaded Martyrs*. Of these two distinct sorts it is said in common, that they *lived*, as being true of both, and *reigned* with Christ, not a thousand years, but as the Original has it, *the thousand years*, viz. of the *Millennium*, the Martyrs in *Heaven*, (though not in a stinted sense) where Christ is *Personally* present, the other with their Successours on *Earth*, where Christ is present by his *Spirit*, These in Bodies *Terrestrial*, those in *Celestial* and glorified. An early privilege peculiar to the Martyrs. And therefore it follows,

V. 5. *But the rest of the dead lived not again*, (Much less were revivified into celestial bodies, as the Martyrs were) *till the thousand years were finished*, where the phrase [lived again] being made use of, and unproper to relate to the Confessours, with those that succeeded them, they being considered as *continuedly alive* on earth, it must needs respect those that are said to be *beheaded*, to intimate their privilege above others, that they *lived again* at the beginning of the *Millennium*, but the rest of the dead not till after the *Millennium*, nay not till the end of the *Laodicean* interval, under the sixth Thunder. *This is the first Resurrection*, This namely, of the Martyrs according to the opinion of the primitive Fathers, and that intimation to the Church in *Smyrna*, chap. 2. 11. when so many Christian Martyrs suffered. He that overcometh shall not be hurt of the second Death, as to whom belongeth the *first Resurrection* accordingly as here follows in the next verse;

V. 6. *On such the second Death*, &c. namely, The lake of fire (v. 14.) into which *Hades*, or the whole Region

gion of mortality is cast, the Earth being set on fire. But they that have obtained their glorified body, as the Martyrs do in the first Resurrection, they are sped already, and are safe from this fare. And being holy and divine Souls, cloathed in glorified bodies, shall serve God in his heavenly Temple, and shall reign with Christ in the Kingdom of his Father, not *the* thousand years of the *Millennium* onely, but as the Original has it *a* thousand years *Symbolically* understood, which being the *Cube* of *Ten*, which comprehends all number, signifies a steady permanent reign even to all Eternity.

V. 7. But when *the* thousand years (as it now varies again in the Original) of the *Millennium* are expired, that is, at the Expiration of the *Philadelphian* interval, and the beginning of the *Laodicean*, Satan will be loosed again, the ancient zeal of the *Philadelphian* Church, and strictness of discipline, being overmuch relaxed, and wickedness will get head again, namely, under the fourth Thunder.

V. 8. *Gog and Magog*. *Gog* and *Magog* are those notorious enemies of the people of *Israel* (*Exod.* chap. 38. and 39.) who therefore here typifie the enemies of the holy Christian and Apostolick Church, of which *Israel* was a Type. *The number of whom was as the sand of the Sea*. So much had wickedness increased by the not still endeavouring with that wonted Vigour the amplification of Christ's Kingdom, and by Relaxation of discipline in the *Laodicean* state of the Church, though purity of external worship, was still retained amongst them.

V. 9. *On the breadth of the Earth*, Which implies the swarming and spreading of their Forces. *The camp of the Saints*. The camp wherein were many Saints according to various degrees of Sanctity, and several right *Philadelphian* spirits, but all Saints as to the purity of external worship. *And the beloved City*, The Mystical *Jerusalem* or pure Church of Christ, and beloved of him for the reasons even now mentioned. Expositours universally agree, that *Jerusalem* is here meant, and *Gog* and *Magog*, the enemies of *Israel* suits well thereto. And what beloved City can

can this be, but that new *Jerusalem* whose name is writ on the *Philadelphian Church*, chap. 3. 12. (and is said to come down out of Heaven from God) though now in the *Laodicean* interval. For she is that *everlasting Pillar* in the Temple of God, which endures to the end of all, though under a new denomination of *Laodicea*. And as she is said to come out of Heaven from God, so it is plain she is still on Earth, being besieged by *Gog* and *Magog*: and is called here onely the beloved *City* not *Jerusalem* as the papal Hierarchy, chap. 11. 13. is onely called the *City* not *Babylon*. But here is an attempt it seems of taking this *Jerusalem*, and bringing again the righteous under the Power and Tyranny of the wicked, viz. at the latter end of the *Laodicean* interval under the fifth Thunder. But before they could effect their wicked enterprize, the day of Judgment overtakes them, as plainly appears from the residue of this and the whole following verse.

V. 10. *Into the lake of fire and brimstone*, The same which is afterwards called the *second Death*, and here the Devil, Beast and false Prophet, the whole Antichristian rabble are said to be tormented in it, for ever and ever. Which shews plainly that the day of Judgment puts an end to the siege of the beloved *City*, and that they hold out till then.

V. 11. *And I saw*. Read out of the Original. For I saw, &c. *And him that sat on it*, namely, Christ come to Judgment at the end of the *Laodicean* interval (under the sixth Thunder) from whence *Laodicea* has its name. *The earth and the heaven fled away*, not that they were both destroyed, but the Glory of his Majesty was so great, that they seemed to vanish before him, the eyes of the Spectators being so wholly filled with the brightness of his presence.

V. 12. This is a description of the general Resurrection, which is a good while after the *Millennium* be expired. The Books opened, allude to Rolls and Records in Courts of Judicature amongst men. And that auspicious Title of the *Book of Life*, signifies that they whose

names are found there, should be sentenced as worthy of eternal Life, and escape the second Death. And that the dead are Judged according to what is written in these Books, intimates that in this general Assizes, none shall be condemned for what he is not guilty of, but be judged according to his works, recorded and proved out of these Books.

V. 13. The description is farther continued, And the Sea said to give up the Dead, that is, those that were drown'd, and Death or Pestilence all manner of death by diseases, and briefly Hell, that is, *Hades*, the whole Region of deceased Souls, or this Sphear of Mortality, into which they are congregated at this general Assizes, all exhibited their dead to the view of all. And the divine *Nemesis* proportioned Punishments, or rewards to every one according to their doings. Hitherto are the Transactions of this general Assizes, and the passing of Judgment on those that are called to the Bar, which takes up the sixth thunder. But in the seventh there is thundering and lightning properly so called, as is intimated, v. 9. And fire came down from God out of heaven, and devoured them: So here,

V. 14. *And death and hell were cast into the lake of fire*, that is, This whole Region of Mortality, above which the Spirits of Devils and damned Souls cannot emerge, but are chained and confined to this caliginous Atmosphere, will be set on fire at the last Thunder, which together with Eruptions from beneath, will cause a dreadful Conflagration, and the earth be turned as it were into one great lake of fire, and so *Laodicea* become *Laodicea combusta*. This is the sense of these words. And Death and Hell were cast into the lake of fire, that is, This fire was cast into them by an *Hypallage*. See Dr. H. M. on the place. And this is the *second Death*, as the *first Death* is the Death of this body. This is to be destroyed both Body and Soul in Hell, *Mat. 10. 28.*

V. 15. In the Book of Life, &c. i. e. In the Book of Life, of the Lamb as a faithfull Souldier and true member of his Kingdom. He whose name was not found written there, was cast into the lake of fire and underwent the same doom with the Apostate Spirits. Which implies, that those which were found in that Book of Life, were declared heirs of eternal Life to reign with Christ for ever in Heaven, in the Kingdom of his Father, as he promises in his Epistle to the Church of Laodicea, chap. 3. 21.

C H A P. XXI.

A R G. *The Creation of a new Heaven and a new Earth, or the descending of the New Jerusalem from God out of Heaven, betokening a New Polity opposite to that of Babylon now abolished, and to be effected under the second Thunder. A brief description of this New Jerusalem State. A short description of the state of the gaily after this life, and the doom of the wicked. A more large and glorious description of the New Jerusalem setting out the blessed State and Polity of the Church of Christ in his Millennial Reign. The Names of the twelve Tribes of Israel written on her twelve Gates. The twelve Foundations of the Wall, with the Names of the twelve Apostles inscribed on them. The City measured with a golden Reed by an Angel, and the form thereof found Cubical. The City of pure Gold transparent as glass. The twelve foundations of the Wall of twelve precious stones, all sending to the safety of the City, and conserving the Philadelphian State thereof. The twelve Gates of Pearl. What the Temple of the City. No Sun nor Moon there. To whom the Gates of the City stand open, and who are shut out.*

AND I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Z z z

2 And

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithfull.

6 And he said unto me, It is done: I am Alpha and Omega, the beginning and the end. I will give unto him that is a-thirst, of the fountain of the water of life, freely.

7 He that overcometh, shall inherit all things, and I will be his God, and he shall be my son.

8 But the fearfull, and unbelieving, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all lyars shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lambs wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great City, the holy Hierusalem, descending out of heaven from God,

11 Ha-

11 Having the glory of God : and her light was like unto a stone most pretious, even like a Jasper-stone, clear as crystal :

12 And had a wall great and high, and had twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the East three gates, on the North three gates, on the South three gates, and on the West three gates.

14 And the wall of the city had twelve foundations ; and in them the names of the twelve Apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four square, and the length is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs : the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the Angel.

18 And the building of the wall of it was of Jasper, and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of pretious stones. The first foundation was Jasper, the second Saphir, the third a Chalcedony, the fourth an Emerald,

20 The fifth Sardonix, the sixth Sardius, the seventh Chrysolite, the eighth Beryl, the ninth a Topas, the tenth a Chrysoprasus, the eleventh a Jacinct, the twelfth an Amethyst.

21 And

21 And the twelve gates were twelve pearls, every severel gate was of one pearl, and the street of the city was pure gold, as it were transparent glafs.

22 And I saw no Temple therein: For the Lord God Almighty, and the Lamb, are the Temple of it.

23 And the City had no need of the Sun, neither of the Moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved, shall walk in the light of it: and the Kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

The NOTES.

V. 1. **A** *New Heaven and a new Earth*, as if it were a new Natural Heaven and Earth upon the Conflagration (immediately mentioned before) of the former. But this is but the artificial embellishing of the outward Cortex of this Book of Prophecies in this place, by a *Leptomatofynechia*, which is as palpable and assured an *Apocalyptic* Figure as any is observed, by Rhetoricians in other Authours. See Dr. H. M. his Notes on the place. And that Earth here is joined with Heaven. it implies that a state not merely in Heaven, but on Earth is described. For there is no Earth in Heaven. For the first Heaven, &c. For the

the former *Polity*, in the Prophetick style, signified by Heaven and Earth, that is, the Tyrannical and Idolatrous Polity of the *Beast* and *false Prophet*, or great City of *Babylon*, was now abolished, as appears by *chap. 19. v. 20. And there was no more Sea*. No unquiet multitudes of the wicked like the raging Waves of the Sea foaming out their own shame, *Jude 13*. Tumults, war and bloodshed was under that Polity that is cast into the Lake of fire, *chap. 19. 20.* which was the Reign of *Antichrist*. But now the Reign of *Christ* is at hand, the true *Melchisedeck* King of *Salem* or *Jerusalem*, King of Righteousness, and Prince of Peace. This Vision therefore goes back to the second Thunder.

V. 2. *The holy City New Jerusalem, &c.* The truly Holy City, not pretended Holy Church, and the *new Jerusalem*, not that *old Prophet-killing Jerusalem*, which opposition betwixt these two *Jerusalems*, shews they are both *on Earth*, and that the *new* succeeds instead of the *old*. And the *Jerusalem* above that *St. Paul* mentions, *Gal. 4. 16.* is the pure Apostolick Church on Earth, which she may, as *Astrea* is said to have done, seem to have left, during the domineering Reign of *Babylon*, but is here said to come down from God again out of Heaven. Which plainly shews it is a renewed Polity here *on Earth*, settled after the destruction of the Whore of *Babylon* by a Council truly Holy and truly Oecumenical, by men of pure and upright spirits, full of that wisdom which is from *above*, whereas the Constitution of the City of *Babylon* or *old Jerusalem* was from that wisdom which is from *beneath*, and is earthly, sensual and devilish. *Prepared as a Bride, &c.* Which again shews it is a description of a state *on Earth*, not in Heaven. For not preparation, but perfection and possession belongs to that state. But she is prepared as a *Bride*, by way of *Antichrist*, not as a *Whore* to commit fornication with the Kings of the Earth as *Babylon* did. This Constitution of things is settled under the second Thunder, after which immediately follows the *Millemial* Reign of *Christ* in this *New Jerusalem*, described in the following Verses.

V. 3. This

V. 3. This verse seems to be a Paraphrase on that short name of *Ezekiel's City*, chap. 48. 35. *Jehovah shammah*, The Lord is there. But that description of the City by *Ezekiel*, denotes a state of the Church on *Earth*, therefore this does also that alludes to it. Besides that it is said here expressly. Behold the Tabernacle of God is with men. If he *Tabernacle* with Men it must be on earth, as the term [Men] implies, Earth being their usual abode. But if they were conceived in Heaven, they should be rather said to *Tabernacle* with God in his proper abode. But he is with them here on Earth by his Spirit, and by his Power to guide them into all truth, and keep them from all evil. As it follows,

V. 4. *And God shall wipe away all tears from their Eyes*, This reign of Christ in the *Millennium*, will be with that Equity, goodness and sweetness that no good heart shall need to be oppressed with grief, nor to express his grief with tears. For there will be no more *Death*, no bloody Massacres of the faithful Witnesses of Christ, or burning them at the stake, as was done under the Tyranny of the great Whore. No sorrow for the loss of Friends, thus barbarously murdered. No *clamours* against gross Injustice and Cruelty, or *crying out* for the Tortures inflicted on poor innocent men for a good Conscience toward God. Nor any more *pain* by noisome and wearisome Imprisonment, or what other hardships for their Testimony to the truth. For the former Polity is passed away, the bloody Whore or false Prophet, with the Beast are now in the lake of fire that burns with brimstone. And *Babylon* the Great like a Millstone sunk into the bottom of the Sea, never to rise again.

V. 5. *All things new*, A new Heaven and a new Earth, wherein dwelleth righteousness. And when he is bid so earnestly to set it down for a truth, that there will be this *Jerusalem* state so Holy, happy, and secure from all evil, it is a plain Indication, that such a state on *Earth* is asserted, for who doubts but that the state in Heaven is such.

V. 6. *It is done.* The thing is as sure as if it were done already. This is a farther confirmation to him of the truth of this state, and that it will be *on Earth*. For *John* could not doubt, but that all would go well in Heaven. *I am Alpha and Omega*, &c. I comprehend all within the compass of my Providence and Power. Therefore never distrust, but that what I have told will come to pass, and farther things also. For this seems to reach into the *Laodicean* interval, and what follows in the residue of this verse and the two next, to appertain to the last Judgment of all. The eternal reward of the good, and Punishment of the wicked. Christ here promisseth to him, that doth seriously desire and endeavour after everlasting Life, according to the methods of the Gospel, to give it him freely, he need not buy it with large sums of money, as was usually in that Merchandizing City of *Babylon*.

V. 7. He that overcometh the Flesh, the World and the Devil, God will be his God and he his Son, and if Sons then Heirs, Heirs of God, and joynt Heirs with Christ in the glorious Kingdom of his Father, and this certainly comprizeth all that heart can wish. And this is the promise to the Church of *Laodicea*, to him that overcomes, that he shall sit down with Christ in his Throne, even as he overcame and was set down in his Fathers throne. Where throne plainly implies a Kingdom.

V. 8. As before was set down the reward of the Godly, so here the Punishment of the wicked, especially such as *Babylon* abounded withall. They have their part in the lake burning with fire and brimstone, which is the second Death. Which therefore undoubtedly is the Conflagration under the last Thunder. Which plainly shews, that from the second verse to the ninth, is a brief description of the affairs of the Church, from the second Thunder to the end of the World. Now as after a brief mention of the ruine of *Babylon*, chap. 16. v. 19. there is a large description of her, and her destruction, chap. 17. and 18. so here after a brief intimation of the state of the *New Jerusalem*, there is a more full and glorious description thereof,

of, from the ninth verse following of this Chapter, to the sixth of the next.

V. 9. The Vial-Angel mentioned here, was in all likelihood the same that before shewed him the Judgment of the great Whore, as if he shou'd insinuate, that the Vial-Angels were so busie in ruining the Polity of *Babylon*, or the *Old Prophet-killing Jerusalem*, because they had in their eye the *New Jerusalem* that should succeed her, which plainly implies that the new *Jerusalem* is a state here on *Earth*.

V. 10. The mountain great and high, denotes the height, power and dignity, the pure Apostolick Church is then arrived to, which is called the *Great City*, as being the Church Catholick spread far and wide, and the *Holy Jerusalem*, as being the truly Holy Catholick and Apostolick Church, not a Synagogue of Idolaters, Sorcerers and Murtherers, and to descend out of *Heaven* from God, as whose Constitution and Institutes are not the *Carnal* invention of men, but the pure Laws of the God of *Heaven*, and the living Dictates of his Spirit.

V. 11. *Having the Glory of God*. Not as the Pharisees in the *Old Jerusalem*, that sought Glory one of another, but were strangers to that Glory which is of God, the Glory of true approved wisdom and unspotted righteousness. *Like a Jasper stone clear as Crystal*. The *Luminary* of this City, which was instead of a *Sun*, is likened to a most pretious stone, the *Jasper* stone clear as Crystal, by which I conceive is understood the *Holy Ghost*. And the times of the *New Jerusalem* are *Regnum Spiritus*, as the *Cabbalists* call them.

V. 12. *The twelve Tribes of the children of Israel*. The number twelve is sacred in Holy Scripture, for the twelve *Patriarchs* sake, and the twelve *Apostles*. The former are mentioned here, the latter v. 14. and both concur in this *New City of Jerusalem*, and signifie the time thereof to be when *Jew* and *Gentile* shall accord in one faith, and be one sheepfold, which again denotes this *Jerusalem* state to be on *Earth*. But if it were understood merely of the state of the Church in *Heaven*, what it can signifie worthy the Spirit

Spirit of Prophecy is not easie to imagine. The twelve Angels at the twelve Gates, may signifie either the *Guard* of Angels to keep the City, *Psal.* 127. 1. Or else the *Passours* under these twelve Angels, ready to admit Converts into the Church from all quarters of the world, as it follows in the next verse.

V. 13. This plainly alludes to the description of the number, and site of the Gates, *Ezech.* chap. 48. 30. Which again shews, that this *Jerusalem* state is to be on Earth. And there are three Gates against every quarter, in token that Converts are to be admitted to the Profession of their Faith in the Holy Trinity, at their Baptism as *Gratum* and others have noted. Nor does this season being *Regnum Spiritum*, superannuate this Sacrament, *Act.* 10. 47. And the names of the Children of *Israel* are said to be written on the Gates, because a *Jewish* dispensation, that is, the keeping and observing an external rule of Life as well as we can, which is the effect and sum of sincere Repentance, gives us admittance into the dispensation of the Spirit of Life in the new Birth. See Dr. *H. M.* on the place.

V. 14. This sheweth the pure Apostolicalness in this constitution of the Church, and insinuates what a safety thereto this Apostolicalness is. For walls are for safety, and these are the very Foundations of the walls.

V. 15. The Church, *Apoc.* 11. was measured there by a man, but this new state of things by an Angel, that simply with a Reed, this with a golden Reed. Which implies, that this new state of things will as much surpass that state of the Church, though *Symmetrical* to the Reed it was then measured with, as Angels do men, and a golden Reed, an ordinary combustible one; as there indeed was within those first four hundred years (which are accounted the *Symmetrical* times of the Church) that which was combustible, and ought to be consumed. But the pure word of God, and Spirit of love abide for ever. But in the mean time this measuring of the Church with a combustible Reed, *chap.* 11. and here with a golden Reed, this *Amisibesis* implies the state of them both to be here on Earth.

V. 16. The squareness of the City is a Symbol of righteousness. The length, breadth, and height being equal, declares it of a *Cubical* form, and consequently not to be a City but a *Polity*, and not to signify Walls and Houses but Men. And that the solid content of the City is said to be twelve thousand furlongs, it denotes the constitution of things *entirely Apostolical*, and that it is more peculiarly described in opposition to the *Roman Hierarchy*, the *Perimeter* of the Cube *twelve thousand furlongs* being the circuit of *Jerusalem*, as the *Perimeter* of the Cube *twenty five thousand furlongs* (which twenty five is the root of the number of the Beast) is according to Mr. *Porter*, the circuit of *Rome*; who has also noted the *Antisthecalness*, or Counter-correspondence of the twelve Gates, Angels, Tribes, Foundations in the *New Jerusalem*, to the twenty five Gates, Pastours, Parishes, Cardinals in the City of *Rome*. Which is again another plain Indication that the state of the *New Jerusalem* is a state here on *Earth*.

V. 17. The measure of a man, that is of the Angel, viz. in the shape of a man, and whose measuring is to be understood *humano more*, by extracting the square root. Now the root of 144 is Twelve, which shews the height and thickness of the Wall; and being Twelve, it denotes again the pure *Apostolicalness* of the frame thereof, and the strength of it from the *Apostolick* Fabrick. And that the pure *Apostolicalness* of this City is so much inculcated, is certainly in opposition to the Corruptions of the *Roman Church*, so contrary to *Apostolical doctrine and practice*. Which shews plainly that the state of the Church on *Earth* is prefigured by this *New Jerusalem*.

V. 18. Was of Jasper. So *Jahalom*, the Hebrew word is rendered by the *Septuagint*, and is the hardest Gem that is, unconquerable by Hammer or Fire; whence the *Greeks* call it *Adamai*, as *Pliny* tells us. Wherefore the Wall being said to be made of this Stone, signifies how firm and inexpugnable it is. And is a Symbol of invincible patience and fortitude, without which the rest of the virtues signify little in the day of trial. Pure gold like unto clear glass.

Which

Which therefore resembles the Amber in *Ezekiel's* Vision, that Divine Element of Regeneration. But the golden colour is the tincture of the Spirit of *Love* or *Charity*, which is signified by *Gold* in this Vision wheresoever it is mentioned, *Gold* being by far the most noble of all Metals, most pure and most permanent, as the Apostle saith *Charity* is, which never fails, whatever becomes of other gifts or graces. And this City is in the *Philadelphian* Interval of the Church, whose proper character is *Divine Love*.

V. 19. *Were garnished, &c.* that is to say, the beauty of them was the garnishing, but the substance of them the safety of the City, which is the end for which Walls are built. *Was a Jasper.* That by *Jasper* was signified the Holy Spirit that is said to be the Luminary of the City, I have noted above. But he is here again the first foundation of the Wall, the principal ground of their strength and safety, according to those phrases of the Apostle, *Ephes. 3. 16.* strengthened with might by his Spirit, and rooted and grounded in love, i. e. having your foundation in love. So it is in the Original. Which is this Spirit of Love, the first foundation of the Wall of this City. And this *Jasper*, which in Hebrew is *Jabalom*, is said to have the vertue of moving conjugal affection, which again sures well with the New *Jerusalem* being the Spouse of the Lamb. And perfect love casteth out fear, and is stronger than Death. *The second a Saphir.* A stone of the colour of the Heavens, a Symbol of Heavenly-mindedness, and is said to be an Amulet against lust, and therefore a fit means to keep the New *Jerusalem* in her pure *Philadelphian* condition, that is to say, in the *Holy* and *Divine Love*, which is counter-distinct to lust and wantonness, of which some Sects that have pretended too early to this *Philadelphian* state, have been, I fear, overjustly suspected. *A Chalcedony.* A kind of Carbuncle, a glowing Gem like fire, which signifies holy zeal, and keeps the *Philadelphians* from sinking into the nauseous state of lukewarmness, which is so feverely reprehended in the Church of *Laodicea*, and which brings *Gog* and *Magog* on them.

them at last. *An Emerald.* Smaragdus, the Hebrew word is *Bareketh*, so named from casting out *Lightning* as when it *Thunders*; whence it is also called *Ceraunium*. This denotes the safety of the City by those *Boanergeses*, Preachers of the Gospel in the Power of the Spirit, such as appeared under the seventh Vial, and battered down the Cities of the Nations; who serve also here for the preserving their own City, better than Canoneers of a City playing from the Walls thereof.

V. 20. *A Sardonix.* A stone of a threefold colour, beneath *black*, in the midst *white*, and above *reddish*. This is a Symbol of the due frequenting of the Sacrament of the Lord's Supper, as the Gates of the City with the Angels, *i. e.* Pastours or Bishops to admit Converts to the Sacrament of Baptism, is a Note of the retaining that Sacrament. The *black* therefore at the bottom is the *Death* of our Lord, the foundation of this solemnity that celebrates his Death till he come; the *White* the Bread, and the *Red* the Wine, the Elements that are made use of in the celebration of his Supper. And this is a good hold on the Church from relapsing into Heathenism again, as some Enthusiasts have seemed too prone to doe. *A Sardius.* In Hebrew called *Odem* from its red bloody colour; which intimates our duty of preferring our faith before our lives, and also of remembering those horrid Cruelties and bloody Butcheries under the Pagan and Paganochristian Policies, and so to retain an eternal aversion and watchfulness against such detestable Religions. Which therefore is one part of the Wall of safety about the New *Jerusalem*. *A Chrysolite.* A stone which hath its denomination from *Gold*. Whether the Philosopher's stone be here glanced at, let the Chymists consider. But that it strengthens the Intellect, chaceeth away folly and faint-heartedness, and encreaseeth wisdom and constancy of mind, is the opinion of *Lithologers*. It is also an obvious Symbol of the *firmness* of *Love*, whereby these stones of the living City of God are held fast together, which is an egregious ground of safety indeed. *A Beryl.* A stone excellent to make *Collyriums* or Eye-salves of, the want

want of which is upbraided to the Church of *Laodicea*. Wherefore it is a good prop from the falling into the *Laodicean* state, and for the keeping the Church safe in the *Philadelphian*, being enabled by a due quick-sightedness to foresee a far off how to order their affairs for their security against the Rabble of *Gog* and *Magog*. *A Topaze*. It has its name from the Hebrew word *Paz*, which signifies *Aurum solidum*, solid Gold, or Gold well purified, for that makes it the more solid. This is that Gold tried in the fire, which Christ counsels the *Laodicean* Church to buy of him, for want of which she had become so poor and miserable. This *Topaze* therefore may well be a stone in the Wall of the *Philadelphian* Church, to keep her still in that condition, it signifying pure love firmly radicated in the Divine Element of Regeneration. *A Chrysoprasus*. A Gem of an *anvere* colour, as *Grotius* and others have noted, but the *golden* colour being mixt with it, it signifies *Animus sabrilem & benignum*, the best temper of mind in the world, and most like to our blessed Saviour's. This is a great Conservative of the Reverence that is due to holy personages, when lightness and mirth diminisheth their esteem. And those, whom by this artifice they would win, ordinarily feed onely on the sweet of their Converse, but let the wholesome alone : like listers that have a trick to nibble away the bait, and avoid the Hook. Such a severe guard therefore over our Converse, contributes also to the guard and safety of the City. *A Jacinth*. A stone of a bright clear Sky-colour, which therefore signifies that inward cheerfulness, calmness and serenity of mind in this state of the Regenerate, which the Apostle calls Righteousness, Peace and Joy in the Holy Ghost ; which they having once tasted, they will be ever unwilling to be deprived of, and therefore never like to relapse from the state of *Philadelphia* or the *New Jerusalem*. *An Amethyst*. This stone, according to its Name, is an Amulet against drunkenness, so frequent a vice in the *Sardinian* Church, to be drunk with wine and strong drink, as it was for the Whore of *Babylon*, to be drunk with the blood of Saints and Martyrs. But the *Philadelphian* Church keeps free

free from this debauchery, whereby she is secured from erring in Vision, and stumbling in Judgment, and from the Armies of *Gog* and *Magog*, which would soon invade the City—*Somno vinique sepultram*, overwhelmed with sleep and wine. So necessary a stone therefore for the safety of the City, is this *Amethyst* to be placed in the Wall thereof.

V. 21. The Gates being Inlets into the City this truly holy Church, they signify the entrance by Baptism, and are said to be of *Pearl*, the colour of that Gem shewing the mildness and innocent child-like meekness of those that are fit to enter, as our Saviour has declared. See *Mat.* 18. 2. And the Greek name of this Gem, in allusion to the Hebrew words *Mar-garon*, which signifies either *bitter Confess*, or *bitter Ruminat*ion, that may evidently denote a farther Requisite in those that be admitted, sincere *Repentance* for what is past, and a *stout Resolution* of resisting all temptations to sin for the future. The whiteness also of the stone may intimate the washing away the guilt and stain of sin in the Sacrament of Baptism. But now for the street of the City. *Forum Urbis*, as *Grotius* notes, the publick place where they meet and transact affairs, it is said to be *pure gold*, like to *transparent glass*, because they doe all things *bonâ fide*, in pure love and sincerity, as if they were transparent one to another, and could see one anothers hearts and thoughts.

V. 22. There was no *Judaical Temple* like that in the *Old Jerusalem*, consisting of a gross *material Edifice* with the *Divine Residence* in it. But the eternal uncircumscribed Deity is the *Object* of their worship; and the Lamb including the whole body of Christ, the holy Catholick Church, is the *House* wherein he resides, the same with the City it self, which from his Presence there, is called *Jehovah Sham-mah*, *Ezek.* 48. 35. See *Dr. H. M.* his *Exposition* on the place.

V. 23. *No need of the Sun*, &c. No need of any *Universal Patriarch* or *Prelate* for a *Sun*, or an *Universal Monarch* for the *Moon*, as some would fanſie the *Pope* and *Empe-*

Emperour to have been. *For the glory of God did lighten it*; that is, the Spirit of God, which is compared to the *Jasper stone, verse 11.* which is said to be the *Luminary* thereof; this is the *Sun* or Supreme Power thereof, which alone is able to hold all together. *And the Lamb is the light thereof*, namely by shedding the promised efficacy of his Spirit into it. The Kings therefore of those many Kingdoms, that in those days become the Kingdoms of Christ, shall have no other Supreme Head over them but Christ himself, but be as the four and twenty Crowned Elders before the Throne of the Lamb, and have no other Superiour, neither Patriarch nor Monarch but he. See *E/say.* 24. 23.

V. 24. Here the Nations of them that are saved, and the Kings of the Earth that are mentioned, do plainly indicate that this Vision concerns the State of the Church here *on Earth.* And that the converted Nations and Kings that are saved, walk not in a blind implicit faith, but are Converts to the Dispensation of the Spirit, where the Word and the Spirit, which with the Lamb is said to be the light of this City, are the Rule, not the dark Decrees of both a fallacious and fallible Polity of men that adulterate doctrine for their worldly interest.

V. 25. *There shall be no Night there*; No adversity nor ignorance in this *Philadelphian* Interval, while the eternal Spirit of Love shines upon them. And therefore they will be always ready at every one of their twelve Gates, standing open to all the four quarters of the World, to admit all single-hearted and sincere Profelytes.

V. 26. *Honour of the Nations into it.* This again shews that it is understood of the State of the Church *on Earth.* And implies, that the best Spirits, and the most noble and considerable persons of all Nations will flow in to them, and be profelyted by them to the pure Apostolick faith of Christ.

V. 27. But no person of a scandalous conversation, none that commit Idolatry (though the Whore of *Babylon* would admit none but such) no Legend-mongers nor obtruders

ders of absurd and impossible Doctrines, such as the Artificers of *Babylon* forged for filthy lucre-sake, none such may enter into this City, whose Gates are pure Pearl. But onely such who are noted up in the Book of the Lamb, as breathing after a life suitable to his.

C H A P. XXII.

ARG. *A continuation of the Description of the New Jerusalem. The River of water of life running down from the Throne of the Lamb. The trees of life on each side the River. No curse nor fulminant Excommunications against Princes, but the meek Throne of the Lamb. No Night of Ignorance the Mother of Impostures, but the light of the Lord shines through all. A strong asseveration of the Angel, that the things hitherto delivered are true. John prone again to worship him, is forbid by him so to doe. That the words of the Prophecy of this Book are not to be sealed, the time of their orderly completion being at hand: And Providence giving no stop, but leaving both the wicked, and well inclined to the liberty of their own wills, but all to be rewarded according to their works by him, which is the first and the last. Who may enter into the holy City, and who excluded. The things of this Book sent, as it were of one entire Epistle, to the seven Churches in Asia. The earnest desire of Christ's Spouse after this New Jerusalem state. A very earnest Assertion that there will be such a State of the Church, with the penalty of those that would either lessen it or adulterate it. An Epistoliar Conclusion to this entire Book of Prophecies sent as one continued Epistle to the Church Universal.*

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the Throne of God, and of the Lamb.

2 In the midst of the street of it, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse, but the Throne of God, and of the Lamb shall be in it, and his servants shall serve him.

4 And they shall see his face, and his name shall be in their foreheads.

5 And there shall be no night there, and they need no candle, neither light of the Sun, for the Lord God giveth them light, and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true. And the Lord God of the holy Prophets sent his Angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the Angel, which shewed me these things.

9 Then saith he unto me, See thou doe it not: for I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

Bbb 2 12 And

372 **REVELATION. CHAP. XXII.**

12 And behold, I come quickly, and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that doe his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and forcerers, and whoremongers, and murthers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine Angel, to testifie unto you these things in the Churches. I am the root and the off-spring of David, and the bright and morning Star.

17 And the Spirit and the Bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely.

18 For I testifie unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book.

20 He which testifieth these things, saith, Surely, I come quickly. Amen. Even so, Come Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

The NOTES.

V. 1. **T**His River of Water of life from the Throne of God is the faithfull and effectual administration of Justice, and pouring forth holy and wholesome Doctrines and Monitions in the demonstration of the Spirit by them that are in the highest Authority in this City of God. Which authority is understood by the Throne of God, and of the Lamb, who in right of his Father is Supreme Governour of all, and the immediate Actuarour of his Vicegerents. See the Prophet *Amos*, chap. 5. 24. *Let judgment run down as waters, and righteousness as a mighty stream.* And *Ecclesiastic*. 24. 25. where wisdom, and understanding, and the doctrine of knowledge are compared to the Rivers of Paradise.

V. 2. This Verse is so plain a Transcript out of the Vision of *Ezekiel*, chap. 47. 12. that here it is manifest again, that the description of that City being generally understood of a State of the Church here on Earth, this is so to be understood also. Besides that passage of the Leaves being for the healing of the Nations, confirms the same. For there is no want of Medicines and healing in Heaven. *Was there the tree of life*, that is, Trees of life, else how could they be on this side and that side the River. Which Trees, according to the Prophetick style, signifie great Men, *Grandeets* in Church and State, and are called Trees of life in opposition to the state of the wicked, whom *Jude* (v. 12.) calls Trees, whose fruit withereth, without fruit, twice dead, &c. *And yielded their fruit every month*: So uncessant are they in the bringing forth the fruits of true Faith, which are good works. Here seems to be an Allusion to *Psal.* 1. 3. and 72. 7. The sense therefore is, That by the free current of Justice, and the countenancing pure doctrine from the Higher Powers, which the Throne of God intimates, holy and good men both in Church and State, will be in authority and esteem to manage the affairs of Christ's

Christ's Kingdom, obliging all unto them by their Christian goodness and equity, which is the constant fruit which they bear. *For the healing of the Nations*, i. e. The people of those several Nations which are then brought under the Empire of Christ. It is an insinuation of the gentle, but effectual healing discipline which will be in this *Philadelphian* Interval. Those are the Leaves of these Trees to heal the sores of the people, by gently drawing away the corruption, whatever may be remaining in them.

V. 3. *No more curse.* No more furious Papal Anathemas or Excommunications to depose Kings and Princes, and to involve the Christian World in blood. *But the Throne of God and of the Lamb*, &c. The meek Empire of the Lamb of God shall obtain after the Tyranny of the bloody Antichrist, or two-horned Beast, who wore the Horns of the Lamb, falsely pretending to be his Vicar, but spoke like the Dragon decreeing Idolatries and barbarous Persecutions.

V. 4. They shall enjoy the full light of the glory of God in the face of Jesus Christ. His Life and Spirit will be most sensibly revealed in them, and it will be plain to all from their outward conversation, whose they are, and to whom they belong, viz. That they are the faithful servants of Jesus.

V. 5. *No Night there.* No ignorance, nor any persecution for not being ignorant, and for not admitting of things blasphemous and impossible. That ignorance is the Mother of Devotion, will be out of date in those days. Which principle fate like the darkness of mid-night on the Church, during the time of the Idolatrous Hierarchy. *No Candle.* No factitious lights or false instructions of carnal men. *Nor light of the Sun.* No pretended *Infallibility* of the Pope, whom his flatterers make the universal Sun of the Christian World, and put the *Emperour*, like the *Moon*, under his feet. *God giveth them light*, namely, by his *Word*, and by his *Spirit*, and they shall be no longer slaves to the cunningly contrived opinions of men; and in this freedom of the light of the Word and Spirit shall they reign for ever and ever. Nor

Nor shall the numerous Rabble of *Gog* and *Magog* be able to take the City.

V. 6. *These things are faithful and true*; namely, These Predictions of the excellent State of the Church in the *Philadelphian* Interval, described or set out by the *New Jerusalem*; As stupendous as it may seem to flesh and blood, yet it is a most certain truth. Which vehement asseveration again plainly implies it a State *on Earth*. For any one that believes an Heaven hereafter, as *S. John* did, will easily acknowledge it to be as happy, holy and glorious, as is here described. But here it will not be amiss briefly to declare, that though there be so many and so certain marks to assure us, that by this *New Jerusalem* here described, is signified a State of the Church here *on Earth*, yet I question not, but that the description is such, that it is an intended *Type* of the State of the Church properly Triumphant in *Heaven*, and that as the *Jewish Church* was a *Type* of the *Christian Church* at large, so this excellent State of the *Christian Church* on *Earth*, signified by the *New Jerusalem*, is a *Type* of the Church Triumphant in *Heaven*, so transcendently there holy, happy and glorious. I say it is an intended *Type* of *Heaven*, and so fitly is the Close of all the Visions reaching to the last Thunder, when the wicked shall wallow in the fiery lake, and the godly be translated into that glorious State, the *Archetypal Jerusalem* in *Heaven*, of which the *New Jerusalem* on *Earth* was but a *Type*. But this is a thing not to be insisted on in these short Notes. See *Dr. H. M.'s Paralipomena Prophetica*, chap. 20. *And the Lord God*, &c. But the Lord God of the holy Prophets has sent his Angel to shew unto his servants, not onely things at such a distance, but the things also nearer at hand, to be done under the first six Seals.

V. 7. *Behold I come quickly*. To support my Church in her *Smyranean* Condition, under the second, third, fourth and fifth Seals, and to deliver her from her Persecutions under the sixth. And blessed is he that observeth what is written in the Prophecies of this Book for his own direction and comfort.

V. 8. *Which*

V. 8. Which shewed me these things. And amongst other things the great glory of the Church Universal set out by the *New Jerusalem*. Which did so overcome him with joy, as that assurance did of the Conversion of his own Countrey-men the Jews, that again he was carried away into the greatest affection and veneration for the Messenger of such enravishing News.

V. 9. Of thy brethren the Prophets, &c. viz. of those that truly believe in, and bear witness of Jesus Christ by the inspiration of the Holy Ghost, and of such as understand and believe the sayings of this Book, and have faith and courage to act accordingly, which no man can do but by the Power of the Spirit of God. *Worship God*. Accordingly as our Saviour has prescribed; *Thou shalt worship the Lord thy God, and him only shalt thou serve*.

V. 10. Seal not the sayings, &c. As if they concerned only times a-far off, or many Ages to come. *For the time is at hand*, viz. The time of exercising the faith of the true followers of Christ, and of the salvage cruelty of their Enemies. First, the faith of the *Smyranean* Christians under *Paganism*, and then of the *Pergamenean* and *Thyatirian* Evangelici under a *Paganochristian* Synagogue. The faith of the one, and the foul cruel spirit in the other, would be still more and more manifested to the World. Divine Providence administering occasion for the discovering both in their colours, not forcing the wills of either by his absolute Omnipotency; whence it follows in the next Verse.

V. 11. *He that is unjust*, &c. Let their unjust Cruelty, and barbarous Persecution, and foulness of life, and filthiness of Idolatry go on in the *Pagan*, and afterwards in the *Paganochristian* Polity; till they are ripe for judgment, I will not stop them: And let the righteous encrease more and more in Honesty of Conversation, and Purity in Religion, and Zeal against all Idolatry, not refusing the Assistances of my spirit and grace.

V. 12. *Behold I come quickly*, &c. namely, to judgment, and will abolish the *Pagan* Religion, and set up the Christian under the sixth Seal, in the reign of *Constantine*, and judge

judge the Whore the Idolatrous Hierarchy, under the *sixth Trumpet*, and utterly destroy her under the *seventh Vial*; and he that is righteous, growing still more righteous; and he that is holy, still more holy, introduce the glorious State of the *New Jerusalem* under the *second Thunder*. These things are within the compass of my Providence and Power, For,

V. 13. *I am Alpha and Omega*, &c. I am the first and the last, and my Kingdom shall out-last all Kingdoms, neither shall any Power upon Earth survive my reign in the Holy City *Jerusalem*. Whence follow the words of S. John, as relating to those times, in the next Verse.

V. 14. Blessed are they that walk uprightly according to the external Word or Law, that they may be baptized at last into the dispensation of the Spirit of life in the New Birth, and thus entering through the Gates, may become true members of this *living Church of Christ*, the *New Jerusalem*, and enjoy all the holy and healing Privileges thereof which have been above described.

V. 15. Without are brutish, obscene, Atheistical men, and juggling pretenders to Miracles, and *Kainish* persecutors had they but power, and in the mean time gross Idolaters, and either Lovers of lying Legends, or Inventours of them. These unclean Birds are kept out of the *New Jerusalem*, but have their dismal Haunts in the Rubbish and Ruines of the demolished *Babylon*, as hath been noted above.

V. 16. *In the Churches*, Alluding to the seven Churches in *Asia*, which signifie the whole succession of the truly Catholick and Apostolick Church to the end of the World. The whole Book of the Apocalypse is, as it were, one Epistle to them all, as they are concerned in their several successions. *Root and Off-spring of David*. This may denote his *Divinity* and *Humanity*, and the being the Son of *David* the true *Messias*, his right to the Kingdoms of the Earth, *Psal.* 2. 8. And from the greatness and glory of his Kingdom he is here called, the *bright Morning Star*, though in the *Sardian* Interval, onely the Morning Star. Whence it seems to glance at the beginning of the *Philadelphian* Interval,

val, and respect the *Heroes* on the white Horse with *many Crowns* on his Head, which suits well with the saying of *S. John* in the following Verse.

V. 17. And the Spirit and the Bride say, Come. The Spirit, because this is the Commencement of those times that are properly called the *Reign of the Spirit* by the *Cabbalists*. And the voice of the *Bride* is added to signify the Churches earnest desire of a settlement of things into the glorious condition of the *New Jerusalem* upon the destruction of the bloud-drunken Idolatrous *Babylon*. *Let him that heareth, say, Come*; that is, let him pray for the Acceleration of so glorious a settlement of things. And then our Saviour speaks (for it seems to be a kind of Dialogue from verse 10. to the last.) *And let him that is a-thirst, &c.* He that sincerely hungers and thirsts after righteousness, and whosoever has a will and desire, let him come and enjoy the happy Privileges of this *living City of God* freely without money, as the Prophet speaks, *Isa. 55. 1.*

V. 18, 19. For I testify to every man, &c. The connexion betwixt these two Verses, and the foregoing Verse, is this: It is a reason to enforce the acceptance of his so earnest invitation to the enjoyment of the described condition, in that the condition is so certainly destined, and so good and perfect, that if any one presume to adulterate the same by adding any incongruous humane Inventions thereto, he shall incur the plagues written in this Book, whether they concern this life, or the sulphureous lake of fire, which is the second Death. And if he be so faint-hearted, or of so little faith, as to conceit there will never be such an excellent State of the Church on Earth, he shall lose his part in the Holy City and Book of Life, he shall never be able to enter into the blessed *New Jerusalem* State neither here, nor in its Antitype, in Heaven.

V. 20, 21. Surely I come quickly, viz. for the fulfilling the Visions of the first six Seals, and what synchronizeth with them, to support his Church in their Smyranean affliction, and to defeat their Enemies under the sixth Seal. To which S. John answers, Amen, Even so come Lord Jesus.

ſu. This was ſeaſonable for him to ſay in his time, That Chriſt would come and judge the Dragon; As it was ſeaſonable for the Church in the *Pergamenian* and *Thyatirian* Interval, and is now in the *Sardian*, to ſay, Come Lord Jeſus to judge the *Paganochriſtian* Hierarchy quite to be aboliſhed under the ſeventh Vial; And in the *Laodicean* Interval, to ſay, Come Lord Jeſus to that General Judgment, when death ſhall be ſwallowed up in victory, and all the Saints ſhall be tranſlated into the incorruptible ſtate of Heavenly bliſs and glory. And this whole Book being a general Monitory *Epistle*, as it were, to the Church Univerſal throughout all Ages, he ſutably concludes with the uſual form of Valediction in the *Epistles* of the *Apoſtles*. *The grace of our Lord Jeſus Chriſt, &c.* See Dr. *H. M.* his *Expoſition* and *Notes* upon theſe four laſt Verſes.

F I N I S.
